

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVIII

10 January 1903

Number 2

A Pastor's New Year's Greeting

I give you joy on the advent of a New Year, opening a fresh chapter in life's story, and offering to us all another Chance.

I wish for you Health enough to make hard work a pleasure; Wealth adequate to the supply of all reasonable wants; a Courage equal to every threat of circumstance; a Vision keen to see the reality which underlies appearance; a Charity desirous and hopeful of finding good there.

I wish for you a Patience that shall outwear vexation; a Cheerfulness that shall infect others; a Faith that shall compel experience to pay you tribute; a Hope in the Immortal Life that shall put fear of death to shame.

I wish for you the Dignity which befits those made in the image of God; the Humility becoming to needy folk for whom Christ died; the Enterprise in all good adventures that issues from the Companionship of the Spirit. I am persuaded that these good things are for you; and that you must find them if you

Follow the Way.

E. M. CHAPMAN.

Boston The Pilgrim Press Chicago

In and Around Chicago

Revival Meetings

The Episcopalians of Chicago are proposing to inaugurate a series of revival meetings, through which they hope to reach the whole city. They will begin with a mass meeting in the Auditorium, Jan. 7, at which some of the most earnest and eloquent men in the church will speak. Rev. F. D. Moulin has announced special services for two weeks in St. Peter's Church, of which he is rector, and it is probable that other rectors will follow his example. Mr. Moulin thinks that theater preachers receive more attention than the good they do warrants, and that their prominence is due to neglect on the part of the pastors of the city churches. Without at all infringing upon the freedom of individual churches the committee representing the proposed Federation of Churches, at which Episcopalians were not represented, has made good progress in arranging for meetings in the early spring, at which all who will may hear the gospel.

Dr. Pearsons's New Year's Gifts

No man was happier on New Year's Day than Dr. Pearsons in making out his checks in favor of institutions which had met his conditions. Illinois College, which has had a magnificent history, but has been struggling for many years with an insufficient endowment, has added \$200,000 to its funds, one-quarter of the amount coming from Dr. Pearsons. In its effort to secure this money Illinois persuaded the Presbyterian college in a little town not far away to unite with it, and thus to make one strong institution out of two which were comparatively weak. The college will now become coeducational, and with its fine situation and competent faculty can hardly fail to have a future worthy the sacrifices which men like Dr. J. M. Sturtevant, Sr., and Dr. Edward Beecher made for it in its early years. No one of the colleges founded by home missionaries from the East has a better opportunity to exert great and needed influence than this at Jacksonville. Fargo also met its conditions, and Dec. 31 Dr. Pearsons sent his check for \$50,000 to that young college in North Dakota. An equally large sum has been sent West Virginia Conference Seminary at Buchanan, W. Va., and half as much to Fairmount College, Wichita, Kan. These four institutions have thus been put on their feet and hereafter will be able to care for themselves. It is twelve years since Dr. Pearsons gave up his business and devoted his time and his thought to the educational problems of the West. During that time he has invested in about forty institutions four millions of dollars; "squandered it," he says some tell him, but "invested it" he himself thinks wisely, and where it will do good in perpetuity. The only thing upon which Dr. Pearsons insists is that his money be safely invested and that it be kept sacredly as an endowment. He has no patience with trustees who use invested funds to pay current expenses or who incur expenses in excess of income. He has now gone to Cuba, and will not be back for four or five months.

History in Relation to Race Religion and Theology

Prof. H. M. Scott, at the meeting of ministers Monday, gave an account of changes of method, in Germany especially, in the study of history. The new method, which has been described and is advocated among others by Professor Lamprecht of Vienna, is the study of history through race. Professor Scott believes the changes in German thought are in the right direction. They indicate an earnest search after truth, and seem to register the conviction that it will be found in the records and teachings of the historic Christ.

Professor Bascom and Mr. Rockefeller

Professor Bascom recently told a company of teachers in the West that an institution which receives money from Mr. Rockefeller cannot thrive. His objection to this money

is the way in which it has been earned. Professor Bascom is by no means alone in his feelings. Yet not many business men in Chicago, at any rate, agree with him. Several leading men whose names are synonyms for integrity deny the justness of the criticism. Some of them say that rebates from railways for carrying large amounts of freight are as legitimate as the smaller price charged those who buy dry goods at wholesale. Others, like Dr. T. W. Goodspeed, who have known Mr. Rockefeller many years, insist upon his integrity, and discredit the charges of dishonesty which have been brought against him. Perhaps President Thwing voices the general opinion in saying that Harvard University is not likely to do her work less well because she has received a large gift from Mr. Rockefeller. Still, the discussion expresses a feeling of the public that money given to benevolence or set aside for education ought to be free from any suspicion as to the justice of the methods by which it was obtained.

Chicago, Jan. 3.

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THE SPIRIT OF WINTER.—The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained and there is abundant proof that its cures are radical and permanent.

A PERKLESS FLORIDA BOOKLET.—The General Passenger Department of the Southern Railway has just issued one of the most strikingly handsome brochures descriptive of "The Southern's Palm Limited" that has ever emanated from a railroad office. "The Southern's Palm Limited" resumes its season on January 12, between this city and St. Augustine, and the booklet gives a diagram of the cars making up this train, besides showing in very handsome photographs the interior of the same, as well as views of the chief points of interest along the route traversed by that company. The Southern having extended its line into Jacksonville, the route of the "Palm Limited" will be between New York and Washington over the Pennsylvania; between Washington and Jacksonville over the Southern, and between Jacksonville and St. Augustine over the Florida East Coast roads—*Leonard's Railway News*.

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THE CONGREGATIONALIST

and Christian World

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The Recorder founded 1816: The Congregationalist, 1849
Published every Saturday at 14 Beacon Street, Boston.

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THE CONGREGATIONALIST

Saturday
10 January 1903

and Christian World

Volume LXXXVIII
Number 2

Event and Comment

Broadening Plans of the American Board

The officers of the American Board propose to inaugurate with the new year important advance movements. The work of securing the support of individual missionaries by local churches, which has been carried on by Mr. Luther Wishard for three years, is for the present to be given to the new assistant secretary, Mr. Harry W. Hicks. He will also have charge of raising by special gifts money for the support of native pastors, Bible readers, schools, etc. Another assistant secretary is to be appointed to render general help and to do personal work in raising funds. As the Presbyterian Board has found it advisable to employ three new men for this service, the American Board believes that this department of its work requires not less than two. The home secretary, Dr. C. H. Daniels, after fourteen years of continuous service, has been given several months' leave of absence, and the treasurer, Mr. F. H. Wiggin, has been relieved of some of his duties that he may take charge for the time being of the home department as relates to the raising of money. Efforts are to be made both to educate the young people to give in future years and to gain from every member of every church a definite pledge to give to foreign missions. In order to plan a thorough campaign a conference is to be held in Boston within a few weeks of the officers of the Board, district secretaries, members of co-operating committees and other representatives from different sections of the country.

A Campaign of Education

To get half a dozen, or even two or three persons, in any local church sufficiently interested in missions to confer together occasionally, and perhaps to become members of study classes, is a great achievement. When it is done we believe the financial problem will be considerably relieved, and when these persons are carried on a stage further and become desirous of relating themselves to persons in other churches similarly minded, the step means much as respects associated denominational effort. We rejoice that our missionary societies have these ends in view and are making systematic efforts to conduct this winter a campaign of education, beginning where all such campaigns should begin, with the young people. Already in different parts of New England half a dozen groups of interested young persons are planning to come together for meetings lasting one or two days, at which all the light available on the missionary movement and

the best missionary methods for local churches will be sought. Mr. H. W. Hicks, the new assistant secretary of the American Board, in co-operation with officials of the Home Missionary Society and the American Missionary Association, is arranging these meetings, to be held at Middleboro, Dorchester and Stockbridge, Mass., Springfield, Vt., Concord, N. H., and one or two other points. They will be conferences, not conventions, attended by picked men and women. We trust that they are but the beginning of a series of similar gatherings the country over.

Methodist Millions

It is with a rush of thankful feeling that we record the completion of the fund of \$20,000,000, raised by the Methodist Episcopal Church during the last four years. The announcement was made on New Year's eve, at Trinity Church, Springfield, Mass., where the movement started, and facts were stated at that meeting by Rev. Dr. E. M. Mills, secretary of the thank offering commission. This splendid achievement will put the Methodist Church on a new and stronger basis. More than \$8,000,000 have been raised for Methodist schools, a sum larger than the church raised for that purpose during the first 100 years of her history. About \$9,000,000 were raised to pay church debts, two and three quarters millions for philanthropic and charitable purposes and \$600,000 for the relief of needy ministers. We do not look only for larger gifts in the future, although already there is talk of raising \$10,000,000 more. But the spiritual impulses, enlarged courage and strengthened faith will mean more for the Methodist Church and for all Christian churches than the money. The sense of holy gratitude for God's love and mercy has been cultivated. A new sense of appreciation of the value of spiritual wealth has found expression. Men and women in sorrow and in joy have consecrated their possessions and their own selves to the service of Christ. Throughout the length and breadth of the land the power of the church of Christ will be realized afresh, and we confidently expect that many who had not before thought seriously of it will devote themselves to his service.

A Rising Evangelistic Spirit

We see convincing evidences that the Christian churches in this country are in the first stage of an evangelistic movement, which is likely to affect all denominations and to continue for several years. These evidences are found in

newspaper discussions of religious problems, in news from the churches, reports of sermons and plans for aggressive work. Especially do we note the increasing purpose of individual Christians to reach their neighbors and friends with the effort to persuade them to declare themselves as disciples of Christ. The Presbyterian Church is probably taking the lead in this movement at the present time. But other denominations are falling into line. The *Watchman* notes many signs of aggressive effort among Baptists throughout the whole country. Methodist papers speak hopefully of the sense of longing among their churches for deeper spiritual power to break through the indifference and worldliness of the life around them. Letters received by us breathe like aspirations and hope. This movement is not confined to any locality, does not put forward any particular doctrine, recognizes no one great leader. It is the quiet awakening of men and women to the value of Christian living, to the supreme importance of fellowship with God, to admiration of the character of Jesus Christ as the revelation of the Father, to a growing desire to become like him and to persuade others to come into obedience to him. These indications summon every Christian to renewed prayer, to more faithful study of the Bible and to keep open eyes to discover opportunities to win others to Christ.

Men's Clubs: a Discouraging View

An instructive article in last week's *Independent* raises the question as to the value of men's clubs to the churches. The writer has been officially identified with four working men's clubs of variant type in New York city, and has had an exceptional opportunity to appraise the moral and spiritual gains from such organizations as well as to estimate the immediate returns to churches supporting them. Upon this latter point his conclusions are not reassuring. He says that from the largest men's club in New York attached to any church—an Episcopal church—where there are already 600 members and a waiting list of 200 more, only one member has in the last three years presented himself for confirmation. Another club with 130 members met in a building next to the church edifice, but only one member of the club crossed the threshold of the church during all the year. "Men will take just what you offer to give, but when in turn you ask that they shall give themselves, they refuse." He affirms that important churches are closing up their parish houses on the East Side and offering the use

of them to the school board. Apparently, if this witness is to be trusted, there is a growing conservatism on the part of many church leaders in New York respecting the advantages of men's clubs. "They fail," says this writer, "as a feeder for the church."

Men's Clubs: Their Advantages

Conditions in New York are so peculiar that even if this movement is not gaining ground there, it may still be possible to find successful embodiments of the idea in smaller cities. We have several conspicuous instances in our Congregational churches, as at Appleton, Wis., and Peoria, Ill. We know also of a number of other clubs that are enlisting the support of men heretofore not at all identified with the church. We doubt whether so much is done in the way of conducting Sunday evening services as was the case a few years ago. Yet there is a revival of interest in that phase of the movement, as shown in the meeting in this city this week, out of which there is likely to grow a federation of clubs in Massachusetts. Within certain limitations we believe the club idea may be effectively worked out in almost any church. It falls in with the spirit of the age, and it often secures for the church the sympathy and to some degree the activity of earnest, well-meaning men who have been disposed to hold aloof from participation in any kind of church work. We should be glad to receive accounts of clubs which are proving tributary to the best life of the church.

A Healer of Diseases

The coming of Dr. Lorenz to this country has brought to light an army of cripples whose existence had not been suspected even by physicians. In Chicago, New York and other great cities it is said that many of the poor and ignorant of the tenement districts regarded him as a divine healer. They had not before made any attempt to have their crippled children cured, neither having money to pay for the operation nor faith in physicians, nor willingness to submit the children to the surgeon's knife; but they were persuaded that Dr. Lorenz effected his cures by the laying on of hands, and they brought forth hundreds of lame and malformed little ones that he might touch them and heal them. Their faith was genuine and justified. This foreigner coming among us, by his superior knowledge of the human body and his rare skill, has been able to make many children, who seemed to have been doomed to a crippled life, to run about as free of physical restraint as the healthiest. To a certain extent Dr. Lorenz has been doing what Jesus Christ did in Palestine. Jesus knew, not only the body, but the mind and spirit of man, understood the limitations, deformities and capacities of each patient who submitted himself to his treatment. As men through obedience to Jesus Christ and union with him, and through study and experience, come to understand more and more thoroughly human life, physical, mental and spiritual, we may expect them to work wonderful cures, due to the power of the Great Physician; and we doubt not that in coming years Chris-

tianity will spread more rapidly in all lands because of the power which goes with it to heal all manner of diseases.

New York's Municipal Betterment

Conditions under which New Yorkers travel about their city now are abominable, whether comfort, decency or health are the norm of judgment. Public indignation has been deeply stirred, and hearings of citizens have produced evidence which has brought forth swift action. The State Railroad Commission has ordered the Manhattan Elevated Company to a course of action which will mitigate the distress and discomfort somewhat. The Grand Jury of Kings County, dealing with the situation as it affects the borough of Brooklyn, last week brought in a report which recommends among other things municipal ownership of transportation lines. This is a sign of the times. The new police commissioner, General Greene, has started in with a rush, demoralizing to the venal police captains and their allies among the criminals. Police officials under charges have been laid off without pay until proved innocent; one of the cleanest and severest of the Brooklyn police captains has been brought to Manhattan and put in charge of the "Tenderloin," which knew a Sabbath quiet last Sunday such as it has not known for years. The same day Commissioner Greene unexpectedly inspected all the station headquarters in the city. If he can keep this pace up and will do the work which needs to be done the Low administration will be returned to power at the next election.

An Illuminating Alignment

The matter of New York's representation in the United States Senate is one that naturally interests its best citizens. The *New York Evening Post* has been polling several hundred of the representative citizens of the state as to the propriety of re-electing Mr. Platt as senator. The following verdict of Republicans who responded to the call for frank expression of opinion scarcely needs any comment.

	For Platt	Against Platt
Clergymen.....	5	41
College professors.....	8	37
Editors and authors.....	9	42
Prominent citizens.....	20	33
Presidents of railroads, banks and trusts.....	13	0
Office holders and ex-office holders.....	59	0
	100	153

Litigation over Church Property in the Philippines

Coincident with negotiations now under way between Governor Taft and Archbishop Guidi, the papal delegate, who, by the way, has just let it be known in Rome that he is much impressed with the candor and fairness of our representative, a controversy has arisen which cannot but complicate the situation. Adherents of the Independent Catholic Church, of which Archbishop Aglipay is head and which is flourishing lustily, have seized several churches and convents nominally and probably actually the property of the Roman Catholic Church. The papal delegate has formally called on Governor Taft to use force in dispossessing the Independent Catholics. This Governor Taft has declined to

do, holding that it is a matter for the civil courts to decide and not the executive, and in this position he is sustained by Solicitor General Araneta and by Secretary of War Root. The papal bull concerning the interests of the church in the Philippines has not been published in full in this country yet, but it is said to reveal gratification on the part of the pope that with the cessation of Spanish rule the right of the Spanish hierarchy to dominate in the islands also ceased, and to chronicle his determination to have the church in the Philippines independent hereafter of all Spanish influence, the archbishop of Manila being a primate responsible directly at Rome.

Trust Legislation

Senator Hoar of Massachusetts, who claims to be the real author of the Sherman Trust Bill, has introduced in the Senate a bill intended to supplement and not abrogate the Sherman act. As chairman of the judiciary committee of the Senate, Senator Hoar is bound to have much to say about whatever trust legislation Congress may enact. This bill represents his own convictions and is not an Administration measure. It provides the attorney-general with an additional fund of \$500,000 with which to enforce all laws regulating interstate commerce; it has provisions intended to secure publicity of all matters affecting the public welfare in connection with corporations doing an interstate business; and most radical of all its sections, it holds officers of corporations as well as shareholders liable to penalties provided for in the act. Senator Hoar has yet to set forth his reasons for suggesting such an extension of authority over corporation business, and to explain how such federal supervision can be reconciled with rights reserved by the Constitution to states and their creatures—the corporations. Hitherto Senator Hoar has been quite conservative in his utterances on the trust issue. The public will be eager to know what has led him to alter his point of view.

The Measure of Our Lavishness

Appleton's Annual Encyclopedia, 1902, calculates that the amount of money given to religious, educational and philanthropic institutions in this country during the past year, in gifts of \$5,000 or more, amounted to \$85,000,000. The enterprise of a Chicago journal which has kept a similar record is responsible for another computation which makes the total \$77,397,167 in gifts of \$10,000 or more. In both estimates no account is made of the ordinary gifts to churches or schools or to the Methodist jubilee fund of \$21,000,000, the collection of which has taken three years, although just completed. The distribution of the funds is significant: to charities, \$38,519,844; to educational institutions, \$28,150,803; to libraries, \$4,970,800; to churches, \$4,869,700; to art galleries, museums, etc., \$2,886,000. Charity has one \$4,000,000 gift, education several million and half million gifts, but with the exception of Princeton Theological Seminary's bequest of \$1,500,000, on its formal, conventional side, religion does not now seem to have been remembered in any lavish way.

German Domestic Politics While Britons are debating whether the recent reprehensible joint action of Great Britain and Germany in Venezuelan matters was due to blundering by Mr. Balfour and Lord Lansdowne, or whether they were overridden by the king, who was hypnotized by his nephew, Emperor William, or whether the British policy was suggested and approved by Secretary Hay—which we suspect—it may be well to turn to Germany and note that men like Professors Mommsen and Paulsen are more concerned with the future of affairs at home than they are with the Venezuelan imbroglio. What shall be done to offset the baneful alliance between Agrarian and Clerical, selfish class and selfish ecclesiastical interests, is the question that interests these and other Liberals who see with dread the economic and political reaction now taking place and the abject surrender of the ministry to a coalition which they see is bound to increase hatred of the state among the consuming populations of the town and hatred of the church which has put ecclesiastical ambition above social welfare. Professor Mommsen, the aged historian, now goes so far as to urge Liberals to ally themselves with the Social Democrats and fight the reactionaries who have not hesitated to betray representative government. He praises the intellectual ability, the devotion and self-sacrifice of the Social Democrats, and says that the time has come—and this is a direct thrust at the emperor—to put an end to the opinion that it is a political duty to fight a party which has a million of workingmen behind it.

The Durbar at Delhi One of the incidents of the great Durbar at Delhi last week was a marshaling of British soldiers, native and English, Scotch and Irish, survivors of the terrible mutiny. To one blind soldier Lord Curzon, who went from veteran to veteran speaking words of congratulation, said, "I am sorry you could not see the Durbar." "Thank you, sir," came the reply, "I felt it." Even though never in India, thousands of Americans as they have read of the scenes of splendor in Delhi connected with the proclamation of Edward VII. as emperor of India by Viceroy Curzon, and the pledging of allegiance to him by the rulers of the native states, must have felt the deep significance of it all. What Great Britain has done for India for good and for evil needs a great historian to portray adequately. The British record in India is the best that can be shown of elevation of Oriental peoples by Occidental political domination, just as Japan is the finest illustration of elevation of an Oriental people by their own acceptance of Occidental ideas and ideals while retaining for themselves home rule. Lord Curzon, whose praise is in all men's mouths in Great Britain and India, did well to make the event an occasion for showing clemency to prisoners, for announcing much needed reforms of administration and for a plea for resuscitation of the native arts, which British trade policy and the obtuseness of some of his predecessors have brought to a low state.

Japan's Budget The constancy with which Japan turns to Marquis Ito in every crisis provokes the query, What will she do when he dies? He cannot live forever, nor leave his wisdom behind him. The downfall of the Katsura ministry, the swift prorogation of the Diet only recently assembled, and the turning to Marquis Ito to work out a compromise plan by which the tax on land may be restored to its former lower rate and at the same time the naval expansion required both by domestic welfare and the implications of the Alliance with Great Britain be carried through—these have been the striking incidents in Japan's history during the past month. Count Katsura has given the country an exceptionally brilliant and safe administration of its foreign affairs. Neither he nor his associates felt it possible to hold back from pressing for generous naval expenditure, and while they realized the justification for the demand to restore the former land tax affecting so many of the inhabitants, they did not see their way to grant the demand. Less resolute and far-sighted, the legislators have forced the issue and apparently have decided that the revenue necessary for naval expansion must come from money saved through more economical expenditure of certain departments rather than by continuation of a tax which presses hard on the people. But it is to Marquis Ito that the country instinctively turns for light and power.

A Program for Congregationalists

The strength of a religious denomination is to be measured by its members' sense of the importance of its mission and their enlistment in carrying out definite work in which all are called on to share. Dr. Bradford has honored the office of moderator of the National Council by addressing assemblies of the churches and by suggesting a program for Congregationalists to work out together. We print this week his second letter to the churches. We believe it is a wise policy for the moderator thus to give prominence to his office by active leadership during his three years' term.

Dr. Bradford presents six questions. They all have been discussed at length in our state and national gatherings. Some progress toward satisfactory answers has been made. On the first two questions we believe the denomination is substantially agreed as to theory. The administration of all our national benevolent work under one general direction, and one annual meeting at which all important matters of common concern should be considered—this is the ideal toward which Congregationalists are striving. Encouraging steps have been taken in that direction during the last five years.

To the third question the Massachusetts Association has made the best answer we have yet heard. Its board of pastoral supply with Secretary Rice is doing its delicate work efficiently and sympathetically, and so unostentatiously that neither churches nor ministers fully realize their indebtedness to it. The Ministerial Supply Bureau of the New York State Association corresponded last year with 130 churches and ninety ministers. The Connecticut Conference has

appointed a committee to aid churches in securing pastors and to give employment to ministers. Other state bodies have done something. Conditions differ so widely in different sections that the same method would not probably be satisfactory everywhere. The National Council cannot answer this question, but each state body should take it up and keep at it until it is settled.

The Connecticut churches appear to have given an answer to the fourth question, and in our judgment, wisely. They encourage one generous gift from each church for the National Council fund for ministerial relief, this fund to be permanently invested and the income to be used, with as small expense as is possible, for the support of disabled and needy ministers not otherwise provided for. They seek by their contributions to care for the ministers of their own state and to have a surplus to give to the national fund. But they do not approve of annual appeals for this fund to the churches which have already given to it.

To the last two questions of Dr. Bradford we trust there will be a response in no sense perfunctory but moved by common and deep conviction. Some churches are beginning the year with special efforts during the Week of Prayer to realize afresh the presence of God, and bring before the community the necessity of cultivating the religious spirit. Others, probably an increasing number, find the associations of the Lenten season more helpful in directing public attention to the life of the soul with God. Every day this year will be marked by prayer of every one who loves the welfare of American Congregationalism and longs to see it do its part toward making the whole Christian society a habitation of God through the spirit.

We could wish that Dr. Bradford had extended the list of topics he presents and had requested the churches to consider them at their local and state gatherings this coming spring. Other subjects than those he mentions demand immediate consideration. Among these are organized effort for the strengthening and extension of Congregational churches in cities, evangelism in hill towns of New England, and the best methods of occupying religiously destitute communities in the West, the removal or formal burial of dead churches, the lessons to be learned from the failure of institutional churches, the adequate training of men for our Congregational ministry, the necessity of better church service for college towns, the broadening field for moral and religious education of the young.

If space allowed we would put these and other topics in the form of questions showing the urgency that they should be answered. Our churches have business on hand of vital importance. Are they alive to it? The years of the new century are moving forward rapidly. It is hardly excusable for the churches to hold annual meetings merely for pleasant reunions of ministers and delegates, or to discuss abstract themes which are as well treated elsewhere. A grave responsibility rests on the committees who prepare the programs for the local and state conferences of churches. We second Dr. Bradford's suggestions and supplement them

by urging those who plan for assemblies to see that themes of greatest importance have such consideration as will lead to practical results in the growth of the spiritual power and the enrichment of the service of Congregational churches throughout the whole country.

Reading Aloud

For every well-reared child experience of reading begins with reading aloud. First books may be picture books, they are more likely to be something the mother holds distilling fun or fancy from in happy hours. There are years of this experience before real schooling begins and is brought to the point where the child is free of even the simplest large-type book.

At this time companionship is perfect and voice and manner count for so much that the critical sense of the child is more or less in abeyance. He knows what books he likes, but he is ready to be patient with experiments for the sake of the happy fellowship of the reading hour. As the years go on reading aloud becomes rarer, at last it becomes one of the severest tests, both of the pleasure which can be derived from common occupations and of the quality of books. At the same time it is one of the special pleasures which many of us look forward to, or sigh for, in thinking of the opportunities of the year.

People who do not otherwise enjoy being together seldom are willing to take the pains required for the sharing of a book. Tastes differ, the temptation of following out one's own subject, and the stronger temptation to hurry through an interesting book, stand in the way of deliberate and common enjoyment of literature. In short, reading together means a high development in practice of the art of living together. To attain to it in something like its perfect form may well be one of our New Year resolutions.

We have spoken of the special demand which reading aloud makes upon the quality of literary work. Let even two or three determine that they will enjoy their books deliberately and in common and the question at once arises, "What shall we read?"—a question not to be easily answered if the zest of the common hour is to continue through many sittings. The art of skipping is an art which most of us learn and practice constantly until it becomes a second nature to us. We do not read the book, we leap through it in the seven-league boots of skipping haste; but reading aloud, and much more listening while some other reads, brings us at once inexorably down to the rate of speed the author has determined on.

Prolixity is an unpardonable sin. They must be charming words indeed which hold attention when they do not march toward some idea. Complexity is another. It is skillful reading which can by pause and emphasis make the loose-jointed sentence with its many qualifying clauses carry the right idea to listening ears. There is no concealing commonplace. The pompous, stilted phrase brings on a laugh which ends the reading. In fact, with the necessary exclusion of all technical and merely informing books, the range of choice narrows itself rapidly.

On the other hand, the greatest merit in a book which we design to read aloud is humor. It is easier to laugh with those who laugh than to weep with those who weep. We like to enjoy our pathos in a corner, where no one can look on if it becomes necessary to take out our handkerchief to—well, put it slyly back again. But we are never quite satisfied to read a joke alone. Yet the humor ought not to be boisterous, but as irresistible as it is quiet. And it is best when it runs along with pathos, as the sunlight follows the cloud shadows on a bright October day.

The book selected for reading aloud should deal with human life in a close and animated way. There are stories in which the mind is always kept in expectation. Bright sayings flash along the pages. The merry side of life is there, but shadows also come and go. Great verse seldom answers expectation, unless it is dramatic verse. Even Dante and Milton ask close personal study. Browning's dramatic lyrics serve admirably, where *The Ring and the Book* would break up a reading circle, after a sitting or two. Best of all, perhaps, are the good biographies and autobiographies, good, that is, in being brief and honest.

It is a pity that our crowded lives afford so little opportunity for this most charming use of books. There is more to be gained from it than mere amusement. The community of interest enriches, and the following comment sheds new light on text and meanings. To watch some expressive face light up and sink to rest again, the hidden soul unconsciously playing in the eyes, kindling the laughter, waiting in repose, is in itself an illuminating comment on the book. The enjoyment is unspoiled by haste, the memory is enriched by fellowship of thought. Appreciation and criticism are alike lifted to a higher plane.

Christian Education and the Churches

Near to the hearts of Christians, and inseparably united, are the education of their children and their consecration to the service of Christ. The churches were foremost in founding most of the higher institutions of learning in our country, and for this twofold purpose. It was to concentrate the interest of the churches on these institutions which they had planted that the Day of Prayer for Colleges was appointed. That day was fixed as the last Thursday in January, and its observance for a time was quite extensive in the Congregational denomination, and in several others also.

A few years ago the World's Student Federation set apart the second Sunday in February for a similar purpose, laying emphasis on the consecration of students to Christian service. In colleges of the highest class, students are no longer limited to one denomination. Sons and daughters of Congregationalists are found in every variety of institutions of learning. It was therefore natural and almost a necessity that some interdenominational organization should look after the religious welfare of students. The churches should be grateful to the Y. M.

C. A. for taking up this work with earnestness and success.

It cannot be expected that two days so near each other as these are should be observed with special services in the colleges. Which shall be chosen? This has become a perplexing question. It is shown on another page that Eastern colleges generally have given up the observance of the last Thursday in January, and, so far as they recognize the custom, take the second Sunday in February. It is to be noted, also, that the presidents of some of our oldest institutions, such as Yale and Dartmouth, question whether the setting apart of a special day for concentrated effort to secure the conversion of students is a wise method for the present time. The purpose of the day, however, as we understand it, is larger and more inclusive than this. It seeks the consecration of learning to its highest service—the establishment of the kingdom of God among men and the united awakening of Christians to this great aim.

Most of our Western colleges continue to observe the older day. They value the method. They have secured rich results by it and they surround the day with hallowed associations. More than Eastern institutions they cling to the churches for sympathy and support.

It is plain, however, from the statements given, that uniformity in this practice is much more difficult to maintain than in former years. The change adopted in the majority of colleges to two half yearly terms is liable to bring either date into the busy period of examinations or into the vacation. The observance of the day is mainly left to the colleges, and it devolves on each one of them to choose the time most convenient to itself during the first two months of the year. It is, we believe, of the highest importance that such a day should be set apart every year.

If this custom is to be maintained the churches must show united interest in it and must do their part. We suggest that those who observe either day lay special emphasis this year on its meaning. Let the churches which do not now observe any day make the consecration of learning and of young people in the colleges the theme of prayer and sermon on the last Sunday in January or the second Sunday in February, according as it comes nearest to the day observed in the colleges of the vicinity.

Perhaps we have sacrificed too much for the sake of getting everybody to do the same thing at the same time. The impact of a universal chorus of prayer for a specific thing on the ear of God may not be more effective than a unity of spirit to act intelligently with our Heavenly Father to bring our children and his into the highest service for which they can be trained. To that end a clear conception of the meaning of consecrated learning and a genuine devotion to it in all the churches are of the greatest importance. Some day in the near future of this year should be set apart in every college and in every church for this business.

Baptists have rarely been so stirred up in recent years over a denominational question as by that one debated at the recent Baptist Congress in Boston as to whether immersion is absolutely essential to church membership. The reason for the excitement appears to be

the discovery that a wide difference of opinion exists among Baptists concerning this matter, and that for them to fall apart on it would be to break down the exclusiveness which has distinguished the denomination. Still the discussion has not seemed to us to have reached the stage described by a Baptist writer in the *Examiner* as a prevailing condition of "wild hysterics and insane hullabaloo."

God Our Father

It must always be remembered that the Apostles' Creed was not the creed of the apostles. Its origin and development from briefer statements, its date and the name of the editor who put it in the form in which we know it are all matters of controversy among church historians. What concerns us here is to know that it is an ordered statement, which grew up in favor in the early church, of the things which were most surely believed among Christians. The outstanding features which in general are of most immediate interest are: that it is a creed and not a commandment; that it is positive in its declaration of facts and reticent in regard to implications; and that while it is founded upon New Testament records it makes no reference to the New Testament.

It begins with affirmation of the fatherhood of God: I believe in God, the Father Almighty, maker of heaven and earth. That fatherhood relates to the manifested, holy Son, as the second article of the creed declares. It includes us also as sons of God. It would not be Christian if it left out that which Christ put at the beginning of the prayer he taught his disciples and which has daily been repeated by his followers ever since. It is no violence to the spirit of the creed to say, "I believe in God my Father."

This personal appropriation is necessary if we are to clear up our own thoughts about God. Where is he? The answer of the Scripture and the church is that he is behind and in the things which he has made. We owe mainly to the Roman law our Occidental, sometime prevalent conception of God as separated from the world, sitting apart and unapproachable, a huge, slow-moving giant, only to be brought in contact with our lives by the working of an elaborate machinery. That is not the thought either of the Old Testament or the New. The psalmist, even in imagination, could not escape from his presence in heaven or earth or hell. The Master speaks to him as present everywhere on earth.

Nor is this presence that of one who neither knows nor cares. God knows us perfectly; he loves us as a father loves. This is the unique revelation of the gospel—this loving fatherhood of God. There is nothing like it among the thousand faiths of the earth. It should determine our attitude towards God. The child's reverence, obedience and joyful co-operation should be our part, for the child learns to know the father best when he studies his plans, conforms to the rules of his house and with quickened intelligence of love seeks to advance his purposes.

Our knowledge of God in its highest and most helpful form is personal acquaintance. What we know about God may or may not advance us in our char-

acter and ministry to men. But when we know God, by that knowledge we shall grow like him in character and loving service. For the advancement of the spirit's life an hour of personal communion and intercession is worth a hundred hours of mere research in textbooks of theology. He who draws near to the Father who made the heavens and the earth puts himself in sympathy with the purposes for which they were made and the glorious end toward which they are moving.

In Brief

Extra copies of the address of the moderator of the National Council to the churches by Rev. A. H. Bradford, D. D., which we print this week, may be obtained at five cents apiece from the Pilgrim Press in Boston or Chicago.

It signifies much in favor of cremation that two persons of so high and fine a type of Christian character as Miss Frances E. Willard and Mrs. Alice Freeman Palmer chose that method for the disposal of their bodies after death.

Our exceptionally favorable offer of Principal Fairbairn's great work, a *Philosophy of the Christian Religion*, together with a subscription to *The Congregationalist*, is attracting much attention and many responses are already being received.

Hawaii and the United States are now connected by cable, and we shall be in direct touch with the Philippines by July 4. This means much not only to statesmen and business men, but to the administrators of the American missionary societies.

English Nonconformists rallied and elected a Liberal candidate for Parliament at Newmarket last week, thus capturing a Conservative seat; and they did it despite the fact that the man was a "sport," and because he was sound on the Educational Bill issue and because he deprecated the Anglo-German alliance against Venezuela.

From the many gracious and helpful pastoral New Year greetings, copies of which have kindly been sent us, we print entire only two in this issue—one on the cover by the pastor of the North Church, St. Johnsbury, Vt., and one on page 84 by the pastor of North Church, Portsmouth, N. H. Next week we hope to quote from others. It seems as if more pastors were availing themselves of this peculiar opportunity of speaking from their own hearts straight to the hearts of their people.

By far the best and most conclusive answer yet given, by conservative educators with the culture ideal of a college course in mind, to President Butler of Columbia University, and the utilitarian innovators who talk of a B. A. degree at the end of two years' study, was given by President Wilson of Princeton, last week, as an incidental witticism of his remarkable address in Boston, in the Twentieth Century Club course. "I can't imagine how a man who ever saw a Sophomore can think of graduating one," he said.

Plymouth Church, Brooklyn, proposes to erect to Henry Ward Beecher a memorial building adjoining the church, removing to it his remains from Greenwood Cemetery, and placing within it memorials which have been gathered connected with him. At a meeting held in Plymouth Church last week a committee was appointed to raise funds, of which it is estimated that \$100,000 will be needed, and several subscriptions were made. Dr. Newell D. Hillis leading with a gift of \$2,000, followed by Dr. R. W. Raymond with

a like sum. It is believed that the total amount will soon be raised.

Another American Board deputation is being made up to start for Africa about the first of April and to be absent six months. It will consist of Rev. Judson Smith, D. D., secretary of the American Board, who for many years has conducted the correspondence with the missionaries on the ground and has overseen their labors, and of Rev. Sidney Strong, D. D., pastor of the Second Church in Oak Park, Ill. The third member of the deputation is yet to be selected. He will probably be a New England layman. This will be the fourth deputation to be sent out by the Board during the last eight years, and will doubtless, as in the case of those sent to Japan, China and India, accomplish large results.

"An English pilgrim," recording in *The Churchman* two weeks ago his impressions of certain Boston preachers, referred to the preaching and the personality of the minister of the Old South Church in terms that revealed his own lack of a spirit of justice, and a dogmatism of opinion confessedly based on meager data, which to those who know Dr. Gordon made all his opinions, favorable or unfavorable, of the preachers described comparatively valueless. The Rt. Rev. Frederick Burgess, bishop of Long Island, writes in *The Churchman* last week, saying:

The writer's remarks on Dr. Gordon, pastor of the Old South Church, Boston, were unjust to an American scholar who holds a high place among leaders of thought in our country. Any one who has read his works on *The Witness to Immortality* and *Immortality* and the *New Theodicy*, and who has felt gratitude to him for the light which he has thrown on the gravest problem of life and destiny, must be shocked to see him spoken of by a flippant and anonymous traveler as "cheap" and "irreverent," and the statement calmly made that his irreverence is characteristic. We expect this sort of writing in the secular papers, Mr. Editor, and no one heeds it, but when church papers permit such things to be said unrebuked of a scholar who has justly won a high reputation as a Christian theologian, we need not wonder if the American pulpit is asserted to be on its decline. We go to the secular press for news, but we would like to go to the church papers for fair treatment and generous criticism.

This certainly is a just rejoinder to the anonymous critic, whose observations we are confident had no power to cloud the serenity of Dr. Gordon's mind on his fiftieth birthday last week.

The New Movement in Religious Education

The call for a convention "to effect a national organization for the improvement of religious and moral education through the Sunday school and other agencies," issued several weeks ago by the Council of Seventy, is receiving hearty approval from many quarters. Since its publication, signed by 417 prominent educators, pastors and other leaders in Christian thought and work, the number of those expressing their desire to sign the call has nearly doubled.

The convention is to be held in Chicago Feb. 10-12. A program is being prepared which, according to the *Biblical World*, will present a larger number of the most eminent men in the field of religious education than any recent convention has included. The aim, however, is not to hold a large mass meeting, but to bring together a number of persons interested in promoting religious education, who may be able to give practical direction to the movement. The Council of Seventy and associate members of the American Institute of Sacred Literature are mem-

bars *ex officio* of the convention and it is expected that all the signers of the call will be invited to sit as members. Invitations will be sent to representatives of educational institutions, church and Sunday school organizations, Y. M. C. A.'s and other religious societies. The meetings are to be public and will be held in a church or other audience room large enough to accommodate those who may desire to attend.

An informal conference was held in New York city at the Manhattan Hotel, Dec. 19, of those signers of the call living in the city and vicinity, at which the purpose of the movement, plans of organization and methods to be proposed were considered. About forty persons were present, including Dr. W. L. Hervey of the State Board of Education, Prof. Francis Brown of Union Theological Seminary, Dr. W. F. McDowell, secretary of the Methodist Board of Education, Rev. Pascal Harrower, chairman of the Sunday School Commission of the Episcopal diocese of New York, Drs. Josiah Strong, W. C. Bitting, J. L. Hurlbut, J. M. Walton, Leighton Williams and other representatives of universities, churches and Sunday schools. Pres. W. R. Harper of the University of Chicago presided.

Earnest convictions were expressed of the need of thorough and systematic religious education of the youth of the whole country. It was agreed that such education need not be theological or doctrinal; that it should not be limited to religious denominations and that it should primarily be concerned with truth

held by all religious communions. The program of the convention and plans of organization were discussed at length. Special emphasis was placed on the importance of harmony with all interested in promoting the common object, and avoidance of all misunderstanding of aims.

While the Sunday school is only one department of the work proposed, much attention was given to it as the chief agency of the church for religious instruction. No interference with the International Sunday School Association is contemplated. Its work was spoken of with hearty appreciation. It is not probable that any definite plans for Bible study will be the immediate outcome of the convention, though the desire was general that some provision should be made for those whose wants are not met by the International uniform lesson or by other existing schemes. A committee may quite likely be appointed to consider the whole subject, to find what methods are best suited for Sunday schools and to suggest plans and, it may be, outlines of Bible study in accordance with principles of education approved in colleges and other institutions of learning. Those who took part in the conference apparently were convinced that the scope and importance of the work require careful deliberation and effort continued for many years.

Previous to the Chicago Convention private conferences of signers to the call are to be held in Philadelphia, New Haven, Boston and other centers.

A conference was held Dec. 30 at the Manhattan Hotel between President Harper, Dean F. K. Sanders of Yale and Prof. C. W. Votaw, representing the new movement, and several members of the executive and lesson committees of the International Sunday School Association, with a view to mutual understanding and possible co-operation of all the bodies interested in improving the work of the Sunday schools. This meeting was unofficial and was held at the request of Chairman W. N. Hartshorn of the executive committee of the association. The cordial discussion of the work and needs of the Sunday school, the frank expression of Christian sympathy in the common aims of all those present, gave promise of the harmony which is to be expected among leaders devoted to the advancement of the kingdom of God.

Dr. Lorenz, after having been granted the freedom of the city by the city fathers of New York, sailed for home last week, well paid both in money and the admiration of the people of this country, and eager to tell of the pleasure and satisfaction he has had in studying us and our institutions. It is worth noting that when asked whether all of his patients would be cured he replied: "I cannot say that they will come through all right. We must always trust in a power higher than human power for that, but I have no apprehension that there will be any general trouble."

A Heartening New Year Message

NORTH CHURCH PARSONAGE
PORTSMOUTH, N. H.

Dear Friends of the North Church and Congregation:—

At the beginning of another year I am glad to extend a friendly and steady hand to all who make the pilgrimage with me down the years, to hearten them with my sincere good wishes for a Happy New Year, and in so doing to feel myself steadied and heartened in return.

But, helpful as are human sympathy and comradeship, I am sure that we all are haunted by the feeling that we need other help than that afforded by men and women who pass with the passing years. We know that our only assurance of true happiness in any year, or of such blessedness as will abide through all the years, is in the fact that "God is, and that he is a rewarder of them that seek after him."

We have to confess that much of our unhappiness is due to the fact that we ourselves, or those with whom our lives are closely associated, have forgotten to live as the obedient children of a righteous and loving Father. As for the sorrows whose origin is but a part of the great mystery of existence we know that only a simple trust in Him, in whom all live and move and have their being, will enable us to bear our burdens with serenity and with profit. Happiness for the New Year is then not an idle wish, since God is with us in the midst of the years.

Let us remember that the welfare of the inward man of the heart is paramount. The outward estate may flourish, yet he may languish. The whole outer fabric of existence may be marked with decay, yet he may be renewing his strength continually. For the inward man the long and patient ages have unrolled themselves. In behalf of this man of the heart eternal laws are written in the universe. Let us not expect to win real happiness in other terms than those of the spirit, nor on other conditions than those of self-discipline and self-sacrifice.

Some of us have been so slow of mind and heart, and so infirm of will, that the years seem all too swift and relentless, as they have carried away from us rich opportunities. May such of us undertake this year with new devotion and decision. Some of us possess youth so vigorous, and ambition so unhurt, that the years seem laggard and reluctant, as they bring all too slowly the objects of our desire. May such of us be anxious to gain reverence and wisdom sufficient to enable us to occupy places of power and to meet the responsibilities of love.

Let then such as are in bondage to forlorn conditions, bitter disappointments, sore losses, wearying sicknesses and heavy infirmities think of themselves as "prisoners of hope." Let such as have had their possessions spoiled rejoice in the knowledge that they have their own selves for a better possession and an abiding one. Let the merriest, the strongest, the richest, the most successful and the most arrogant remember that there is no abiding possession other than a man's own soul. Let those who patiently continue in well-doing, in spite of some ridicule and many opportunities to make gain with dishonor, be supported by a present experience of eternal life. Let not any man who is burdened by a sense of his own sin despair, since by God's mercy this inward man of the heart may grow strong and bring peace. May we all gain calmness and courage as we discover that the deepest purpose of the past with its good and evil is to make us fitter for the years that await us.

The events of the past year have created a profound impression that more Christlike conditions are to prevail in industrial and social affairs. The inward life of the spirit must control material facts and forces, affording to all opportunity for simple home joys and worthy human life. Prominent statesmen, captains of industry, determined armies of workmen cannot in themselves bring about the changes necessary. The new day must come through the instrumentality of men and women who individually exhibit the patient, just and brotherly spirit of Christ. The Christian church transmits this spirit, nurtures the inner man of the heart and re-enforces his ideals.

We would that the outward man be prospered in the case of every one of us this year, and that no trace of decay be found upon any, but this may not be. Let us then give diligent attention to the inward man of the heart, that by God's grace he be renewed day by day.

Sincerely your friend,

LUCIUS H. THAYER.

An Afternoon with Dr. Parker

By Rev. Charles M. Sheldon, D.D., Topeka, Kan.

It is said that there were one hundred thousand Americans in London during the summer of 1900. Whether that be true or not, it certainly was true that all the temperance hotels, including the little Thackeray Hotel opposite the British Museum, were turning away scores of Americans every day during the month of July. Sunday morning the little office of the hotel was crowded with American guests, and almost every one of them was saying, "I am going to hear Dr. Parker this morning."

An hour before the gate in front of the City Temple was open for strangers, the sidewalk was blocked, mostly with American tourists. It was one of the hottest days that London had known for fifty years. I walked from the hotel down High Holborn Street and remember seeing on two different corners dead bus horses that had already succumbed to the heat, but the Temple was crowded and at least half the audience was composed of Americans.

The communion service followed the sermon. The many Americans who have been present in the Temple at that service do not need to be reminded of its unique character. It has never been my privilege to be present but twice. Each time I was impressed with the simplicity and informality of the service. I do not know whether Dr. Parker always made the request he did that July Sunday, but it was evidently new to most of the strangers present. He requested the audience to remain, asking that strangers hand their cards to the ushers and send them up to him, as he sat behind the communion table on the lower platform in front of his famous pulpit. While the bread and wine were being passed, he occupied himself looking over these cards, occasionally reading out loud some name, and he said: "You are all welcome. There are present here today visitors from nearly every quarter of the globe."

It was not easy for several visitors to conceal their embarrassment on hearing their names read aloud to the congregation, although the embarrassment was relieved by the hearty word of welcome which the great preacher extended in person to these brothers from across the water, and they will never forget the gracious invitation he extended to some

of them to come into his study at the close of the service, where he showed them his precious Bible containing the autographs of princes and potentates and famous men and women from all countries who had made the Temple their Mecca.

But the most vivid memory which I personally carry with me is connected with an afternoon in Dr. Parker's garden at Hampstead. It was another broiling day for London, making me feel very much at home, as it reminded me of the Kansas summer days, and when I finally reached the Doctor's front door, after a walk from the nearest bus line, I was ready to be refreshed by the proverbial English fridity, which, however, I have never found to be as real as it is proverbial. The Doctor himself opened the door and pulled me inside, and without any formality asked me to come out into the garden. There could not have been a more striking contrast with the glare of the heat outside than we found in that delightful retreat under the shade, with lines of old-fashioned flowers encircling the garden walks.

There were two tea tables on the lawn and Dr. Parker at once asked his housekeeper, who remained with us during the greater part of the afternoon, to serve tea. There was present a young man, one of Dr. Parker's former pupils, a bright young preacher, a mere boy by the side of the Doctor, who evidently had the greatest possible respect and affection for his old teacher. For two hours we enjoyed listening to one of the best conversationalists in London. I wish I could tell some of the stories Dr. Parker related, with the greatest possible relish, about Henry Ward Beecher. I think it is safe to say that at least an hour of the talk centered about him. Dr. Parker told one story that Mr. Beecher had told him, and acted it out dramatically. He did it so finely that the young preacher was overwhelmed by it. It is safe to say that if Dr. Parker had gone on the stage he would have made one of the world's great tragedians. He had all the dramatic instinct and power visible in every gesture, in every line of his wonderful face and in every tone of his remarkable voice.

During the latter part of the afternoon

the Doctor went into the house for a moment and came out bringing with him proof sheets of his Pulpit Bible Commentary, telling something of the amount of work it involved, explaining its scope and expressing considerable satisfaction over it, as probably his last effort. He spoke simply, but with deep feeling, of the loss of his wife, and I heard from very many sources concerning the softening and deepening effect upon Dr. Parker's character of that great event.

As the young preacher and myself took our leave, the Doctor asked us to walk through the garden with him, and spoke with great affection concerning his flowers, pointing them out to us and naming them. He let us out through a heavy gate in the high garden wall, and we found ourselves immediately upon the sidewalk, the Doctor without his hat, in a blazing sun. The young preacher carelessly let the gate swing to, and it locked, leaving us all on the outside. I shall never forget the look Dr. Parker cast at his young pupil nor the assumed severity of his tone: "Now, then," he said, "young man, you get the key to this gate as fast as you can run into the house. Do you want me to catch my death-cold out here without my hat?"

I shall never forget the startled glance the young man cast at Dr. Parker as the sun beat down upon his uncovered head in a temperature of over eighty-six degrees. And I shall never forget, either, the speed with which he turned and ran around the block while we visited together. In a few moments he appeared, perspiring and panting, through the garden gate. The Doctor retired through it hastily, bidding us, however, a very affectionate farewell, and my last recollection of him is that of his venerable figure standing, bareheaded, after a courtly bow, with his old-fashioned flowers as a background, and the young preacher with his tall hat bowing profusely an apology for his carelessness; but I recall even now the reassuring twinkle which Dr. Parker cast at him as the gate closed.

Whatever other impression may have been made by this unique and forceful personality in the English pulpit, my own impression will always be associated with a most gracious and benign presence in the garden at Hampstead.

Happenings in Washington

By Lillian Camp Whittesey

The Remodeled White House

The New Year's reception, which opened the social season of 1903, was in a White House greatly changed and enlarged. The changes are in the exits and the entrances, and the enlargement consists in making available as rooms certain subways, cellars and attics and in building up the terraces on the east and west, whose grass-grown foundations were discovered when the work of renovation began a number of months ago. More than half a million dollars have been expended. The low, squat, white structure west of the

White House, connected with it by a terrace some two and a half feet high, and built upon the foundations of the conservatories, is known as the executive offices. It is new, bright, clean and convenient. The President passes directly to it from his private apartments through a downstairs covered colonnade or on a slightly elevated out-of-door esplanade.

This is a change so radical that it can be called neither an innovation nor a reformation. For a hundred years Cabinet meetings have been held on the same floor and under the

same roof as the President's family sitting-room and bedrooms, and all who called to see him for any purpose came to the one front door and went up the winding stairway. When a public elevator was suggested to President McKinley he shook his head and said, "It would make it too easy to get to me." Now in the building at the right, which stands where the orchids used to bloom, the office-seeker waits, and though the flag may indicate that the President is at home the White House is quite distinct from his offices.

The front steps, hollowed by the tread of thousands, have been replaced, and the noble entrance with its beautiful *porte cochère* is for the use of the President and his family only and those privileged to make social calls upon them. For receptions and dinner guests there is the new east entrance, with its convenient corridors, dressing-rooms and broad easy stairways to the main floor. No more standing in line in draughty places, pulling off your wraps to deposit them with "his" in a cloak room improvised in a dining-room.

A hundred guests can dine comfortably in the state dining-room. On the paneled walls are finely mounted heads of moose, elk, deer and other game. Here will be used the set of china selected by Mrs. Roosevelt last summer from seventy-eight designs submitted by Mr. Van Heusen Charles of Albany. He visited many European manufactories in executing his commission for the first lady of the land, and the case of sample dinner plates was a treat to examine. "This," he told me, "is the china ordered by King Edward VII., to cost \$90,000, three times the sum to be spent for the White House. He had not a plate like the china being made for the czar of Russia, which is to have a value of \$250,000. The designs and colors of the plates were floral and conventional, brilliant and soft. It was a difficult matter to single out from a score of them the most pleasing one. Mrs. Roosevelt's choice was an open-work gold border on a rich cream ground, with the seal of the United States on each piece done in color and about the size of a fifty-cent piece. The set is made by Wedgwood of England and there are nearly 1,300 pieces. The design is for the White House exclusively, and it is copyrighted. With it is a set of thin, clear glassware, 150 pieces.

It is well that the exterior changes needed to be but slight, and that the original plan was unearthed and adhered to. The commanding views from the south windows must always be the same, down the Potomac toward Mt. Vernon, westward, Arlington, in the glory of sunset light, on the far horizon, Fairfax Seminary, where Phillips Brooks was once

a student. The historic setting and sentiment remain. It is the same mansion where Mrs. Adams utilized the largest room to dry her linen; where President Tyler and Tad Lincoln and Mrs. Benjamin Harrison died; where Mrs. Grant, so lately buried with such marked honors, for eight years shared the successes of her distinguished husband; where Mrs. Cleveland came a graceful, beautiful bride; where President McKinley's fine spirit fell like sunshine upon all the *attachés* of the household. With our country extending and our policy expanding it is a comforting thought to one inclined to be a bit conservative, that the Executive Mansion as well as the Constitution has served its purpose for more than a hundred years, and with some thought in remodeling may hold good for a long time to come.

The New Year's Reception

A perfect winter's day ushered in the new year; thousands waited outside the White House grounds in the crisp air till the official reception was over and the general public admitted to shake hands with the President and to see the remade Executive Mansion. The German ambassador has, by the death of Sir Julian Pauncefote, become Dean of the Diplomatic Corps; the honor falls to the member longest in service. Herr Von Holleben is a bachelor, and was accompanied by Madame Scheck, the wife of the agricultural expert of the German Embassy. Mrs. Roosevelt was beautifully gowned in cream lace with touches of pale blue, and was assisted by a majority of the ladies of the Cabinet. Sunshine flooded the rooms, and the more than thirty miles of electric light wiring were unused except in the basement corridor on the east, which is not alone a series of cloak-rooms but also a picture gallery. The familiar portraits of Dolly Madison, Mrs. Hayes and Mrs. Harrison are here, and with them the new portrait of Mrs. Roosevelt by Chartran.

Washington's portrait has the place of honor above the mantel in the red room, and

facing him is Mrs. Washington, the only portrait of a woman on the main floor. It gives a fine distinction, while by having her own portrait with the others below Mrs. Roosevelt avoids the criticisms of friends of her predecessors. It is one of the little touches that indicate the tact of the present dwellers at the White House. The reception rooms, open to the sunlight rather than heavily curtained, with lights turned on at a midday function, speaks of a love for what is genuine.

Holiday Meetings

The American Association for the Advancement of Science is in convocation here this week. With the affiliated societies they make up a body of nearly 1,000 of the wise and learned of the earth. The program for each day is a volume of about 100 pages; opening one at random, I come upon such titles as these: The New Gases, Neon, Krypton and Xenon, in the Chromosphere; Anthropometry in Relation to Criminology; What Is a Bud and How Long May It Last? In any one of a dozen halls and lecture rooms this week one might listen to scientific papers and discussions. There have also been, in several of the theaters, complimentary lectures of a less technical character. The pictures illustrating Prof. I. C. Russell's lecture on Martinique and St. Vincent were a thrilling story of the greatest catastrophe of modern times. Mr. John Hays Hammond of South African fame came over from New York to talk upon King Solomon's Mines or the Mines of Ophir. The evenings have been devoted to dinners and receptions; it has been a gala week for the scientists.

The American Forestry Association had a full and interesting session. The Secretary of Agriculture presided, and those who have for years fostered the organization look over the past with satisfaction and plan still further developments. Last year its paper was merged with that of the Irrigation Association, under the title *Forestry and Irrigation*, a bright periodical increasingly popular.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Synopsis of Earlier Chapters

CHAPTER I.—Duncan McLeod, head assayer of the Annie Laurie Mine, contends with his friend, John Hope, president of the mine, that "This do" compasses the gospel. He maintains that Drummond and Sheldon so teach. John undertakes to establish the contrary from Drummond's biography, but makes little headway because of Duncan's vehemence. He recalls, too, Duncan's splendid influence and deeds at the mine. Duncan, however, is ill at ease within himself.

CHAPTER II.—John Hope is son of a weaver of Fall River. The family allows itself three luxuries, books, giving, and a four days' outing each summer in New York. They visit not only libraries and art galleries, but tenement houses. The father, from what the latter reveal, tells his children the kind of monument mother and father covet. He admits the uses of trades unions, but his conscience forbids him to join them. He will, when their principles are better. John, barely in his teens, invents an electrical instrument, the patent on which, after receiving a terrible browbeating, he sells to one of the great electrical concerns for ten thousand dollars. "The way out."

CHAPTER III.—During his preparatory course for college, John Hope discovers that his electrical invention is annually yielding

the concern that bought it many times the amount which was grudgingly paid him for the patent, and recalls the concern's efforts to secure it for a mere song. He vows holy vengeance on a monetary system under which this could occur. His college and his student life are his preliminary choice of weapons for fulfilling his vow; the business life is his ultimate choice. For the latter, as, under existing conditions, even a higher service of Christ, he foregoes his desire to be a missionary, a minister, or a Christian worker. He meets Henry Drummond; visits Scotland; there comes to know Duncan McLeod, a metallurgical expert; the two dedicate themselves to mining in the Rockies. "The Divide of the World."

Chapter IV.

TWO WOMEN OF STIRLING



MAN may undertake to follow Jesus Christ, and fail him. Judas did.

A man may undertake to follow him, and fail into

a routine of good living, in itself admirable, but lacking that distinctive daily

initiative and renewal of life which go with the truest discipleship. Such a one, however excellent, abides but too scantily in the Vine.

A man may, on the other hand, strenuously follow him, and fall into morbidness or eccentricity. Such a one—who may, or who may not, develop into large things—forgets the saying about the greatest of the prophets who was little in the kingdom, and the saying, "My peace I give unto you."

At the time when this history encounters Duncan McLeod and John Hope, it was impossible that either of them should fail Jesus Christ. They were men of large capacity, a noble record thus far, and that record only begun. It was inconceivable that either of them should prove false or disloyal, or should fail, according to their lights, to come to the most, and to do the most. But the other two perils, like Scylla and Charybdis, were before them; and one of them had long been searched, and the other of them was being searched, by that Spirit which alone adequately knows the things of spirit.

For the wonderful thing about following Jesus Christ is, that this relation,

* Copyright, 1902, David N. Beach.

while it fully suffices moment by moment, runs ahead of one ever, like a horizon; and the farther one goes the larger it becomes, and the more absolute and yet glad become its imperatives upon the soul. This its expansive power, or its infinitude, meets the problem of immortality. Without this, to live always were a doom; with it, to live always were bliss just of itself.

There is at Stirling, in Scotland, a retired street, full of modest, trim houses, with immaculate window glass, spotless curtains, very bright door-knobs and door-plates, and flowers in the window seats that seem perennially blooming. Like Wordsworth coveting Dove Cottage when he first saw Grasmere, you can hardly resist leasing one of them, and beginning to live. From this street you look upward one way to the Castle, and the other way toward the Wallace Monument crowning Abbey Craig.

In that house which you would have specially chosen to lease, because everything about it is so fresh, and its flowers are so bright, and its firelight at dusk is so inviting, flickering on the half-drawn curtains,—in that house a woman, a bit past middle life, but erect, tall, her hair still dark, her eyes, eyes that hold you, her face a benediction, moves toward the windows, draws the curtains, lights a lamp and sits down before a large open Bible. Over it she bows her head some moments, as in prayer; then she turns to the Ninety-first Psalm and reads it aloud. Her face, as she reads, Raphael should have seen. Peace, as after storm, is there, calm, trust, hope, expectation, holy confidence. It seems almost a flame, as from an altar, when she concludes:

"Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation."

Then she takes from her bosom a letter, carefully unfolds it, spreads it out on the open page of the Bible in the full light, and reads it, seeming to devour every word, though this is its seventh perusal since it came that morning. This is what she reads:

"Annie Laurie Mine, October 20.

"This, mother dear, will be a long letter.

"I have been meaning to tell you of Douglas Campbell. He is so reserved and modest I fear the wife gets little notion from him how well he is doing. May I trouble you to slip out to St. Ninian and tell her? He surprises me. No man in the levels equals him. He had it all to learn, too, but there is no old-timer that cannot now learn from him. All, moreover, is with such intelligence! Not an emergency arises but Douglas knows how to meet it. Every one likes him. He is the subject of frequent favorable remark in the Management. His lack of early training is against him, but he is studying very hard, not only mining engineering, but literature and history. He fairly nips them up. Tell his Margaret that I expect a promotion for him, ere many months, which will mean good prospects for her and the bairns, removal to Colorado, and, perhaps, a holiday for

him at Stirling, he coming himself to fetch them across.

"Since he is as likely as myself to be a fixture at the Annie Laurie Mine, let me refresh your memory, and add some new facts about it. Margaret will prize them, though a part of what I say may be familiar to you.

"Our ore, as it runs, is of a high grade. It is refractory, and is therefore crushed here, and submitted to chemical treatment for getting out the gold and silver. The vein is very thick; increases in richness as we go down; from the lay of the rock, and the way we have engineered, the ore is gotten out with exceptional readiness; though refractory, it yields to treatment surprisingly well; and, best of all, as we know from conclusive tests, the supply is practically inexhaustible. Moreover, there are occasional pockets of very rich ore, which we ship to the smelters for treatment; and the indications are that such deposits will be found more abundant as development work advances.

"The mine's equipment is perfect. Electric lighting only is wanting. That, both above and below ground, has been contracted for, and will be installed in January. Mr. Hope, who keeps abreast of electricity,—alas, already ancient history to me!—says he is glad we have waited for it, such improvements have, even within this year, been made in it. And this reminds me to say, that our Management is as keen on every mechanical and chemical improvement, as in this matter of the lighting. Everything is kept up. Expense is not spared. It pays, too. Its effect on every worker is like wine.

"As for our force, there is not a better at any mine in the world; and you will remember that I have seen the best mines in Australia and South Africa. You would think the men were all stockholders in the company, such is their pride in the works, and their zeal at their tasks. Our product goes away from us in composite bars. The gold, that is to say, is left to be separated from the silver by the refiners, who also remove slight impurities; but the bars, as they leave us, are almost pure gold and silver. I am myself surprised at how nearly the total ounces we get credit for tally with the total weight of the bars as we ship them; also, at the accuracy with which we are able to gauge the relative amounts of gold and silver in the bars. Between my mother and me, we have not only the costliest and most accurate instruments, but a certain metallurgist at the works has modified the chemical process of extracting, on which we pay a very considerable royalty, to an advantage which more than offsets the royalty bills.

"But I was speaking of the men. Our bars accumulate to a high value between shipments, but we take scarcely any precautions against the theft of them or of our rich ore. Some householders are as careful of their coal-bins as we are of our ore and bar storage. Why so little caution? It is tonic to the men. They see that they are trusted, and you can get anything from men you trust. Moreover, we know all our men, and they are not only honest, but are themselves a detective force and guards for us.

"Best of all, mother, one after another they are coming to the Light. Douglas is our Barnabas for that. He is so slow

of speech, as you know, that one rarely gets two consecutive sentences from him; but Drummond himself had hardly a truer genius for saving men. More than half our force are Christians already, but we have not held a public service yet. 'Not with observation, but within you,' is our motto. By and by we shall have a church here, and every man in it, and you and I know who will be its minister.

"To end this summary: Our stock is not listed for the stock market. None of it is for sale. Only a half dozen men own it. They have the fame of being honorable men. Mr. Hope,—no, let us have done with 'handles,' for we call each other by our first names,—John Hope organized the company; and you know, from what you will recall of his visit at our house when I was on my holiday, what kind of men John would get around him. One may, indeed, mistake a man. A storm may, perhaps, brew. They have as yet unlimited confidence in him, and are more than glad to second his every suggestion. Why not? Dividends are large, and increase quarterly. Will they, however, follow him into a larger success than dividends can register? For, nothing short of that, my mother, is his ambition for the Annie Laurie Mine.

"Ye'll be verra patient, I ken, wi' a' the speech I was makin' aboot the mine, like the gude mither ye always were; but I doot ye'll be muckle weary wi' it, and so, without a moment's further delay, here is a sugar-plum as reward. A letter received from John, one of the days I was in bed, written from New York, said that the stockholders had just unanimously voted the last ten shares of the stock to the metallurgist aforesaid, 'for services rendered.' That metallurgist has, as you know, an excellent salary now, but the dividends on that block of stock—for there are only one hundred shares in all—will make his salary look small. So, mother dear, you are coming, you know, to Colorado next summer, and will see your laddie, and our mountains, which I can never trust myself to write about, they so move me. Then you will be able to say, without loving Ben Lo-mond less:

"I have seen you in the morning,
Sixty leagues of crimson towers;
I have seen you in your purple
And gold of the evening hours.

"I have seen your peaks clear-cut,
Gainst the terrible deep blue
Of skies without a cloud,
That God seemed looking through.

"I have seen you when the lightnings
Clove your granite and your pine,
And the thunder shook the cañons,
And shook this soul of mine.

"I have seen you, billow on billow,
In the mists that disclose you each,
Divide, and mountain, and foothill,
As an ocean looks from the beach."

Here the woman takes off her glasses, clears them, sings,

"I to the hills will lift mine eyes,"

and resumes:

"I was in bed when the news came, as I said, and I fear that the Lady Stirling will be thinking, 'In bed, laddie, an' in ye'r workin' oors? Min' ye no what the Wise Man will be sayin', 'So shall thy poverty come as one that travelleth, and thy want as an armed man'?' But, mother dear, there was cause. It got

into the newspapers, else neither Margaret Campbell nor Janet McLeod had ever known. For some Scot will send marked copies to the Stirling papers, and Bruce had better chance to hold the town against Edward, than any man to guard his privacy against the press. So Duncan shall himself tell you both.

"It was in the afternoon, at the four o'clock shift. All the men were up save Douglas,—the man will always be doing overwork,—and none had descended. He was in the top level, which is only thirty feet down the shaft. That level is a short one. He wanted to finish a bore he was making at its end, which required but a few moments longer. A large amount of giant powder was near the mouth of his level, waiting there to be taken down for charging bores in several lower levels early in the next shift. In some way or other it went off. The hoisting windlass was blown out, but some one instantly thrust a ladder down to the edge of Douglas's level. A hundred men would have descended, but they thought they would suffocate, because the level, being short, would be filled with poisonous gases.

"At the shaft's mouth, when I reached it, five minutes later,—for I supposed not a man would be down, and so I finished the test I was on, which could not be interrupted without loss to the company,—'twas a fight to have my way, but I had it. Do you mind your chiding me for my feats in under-water swimming at the Forth Bridge? They saved Douglas. You have but to aerate your blood enough, and you may play whale. But you should first pump your lungs slowly for ten minutes at the least. I so feared for Douglas that I took only two, and did it rapidly, and this nearly finished us both.

"The day before, as God mercifully ordered it, I had spent a half hour with Douglas in the level, and somehow or other had noted everything about it. Well was it that I did so, for when, my head swathed in wet blankets, I reached the end of the level where Douglas should be, he was not there. Then I remembered a crevice a bit back, ran to it, found him wedged into it,—for he was on his way to the shaft when the explosion came,—had him to the ladder, that leaned across six hundred sheer feet of shaft, and there lost all strength. Prayer. Climbed half the ladder. Tottered. Prayer. Was up. Got my breath. He lived.

"We are both well now, mother. He that was with Duncan McLeod at the Battle of the Nile, and with his son Duncan at Lucknow, was that day with the third Duncan over the yawning abyss.

"Tell Margaret that her man put the hammer beyond any at the sports last Saturday; and tell her not, but tell yourself, 'for ye'r ain comfort,' that the metallurgist stood off two men with the gloves the same day."

Here Janet McLeod bows over her Bible, and, in passing her windows, you might hear the cadences though not the words of her thanksgiving. Then she reads the letter's trenchant ending, liker Duncan, with his weird Highland temper, than any of the rest:

"My mother, think me not eerie; but,

when I lost strength at the ladder's foot, I saw Margaret and her bairns, in the wee cottage at St. Ninian, clear as I ever saw you before our grate by the lamp in the gloaming.

"But the days I was in bed I saw more than that. Much work has been mine these years, but little thinking. In those days of lying still, I made up for it. Better was this to me than the ten shares of the Annie Laurie Mine.

"I had two thoughts. One was of a woman. I found out a thing I did not know. If a young person, fair and tall, and comparable to none of my acquaintance but Janet McLeod, shall look into our small house, God will have sent her, and all will be well. Grant her, I pray, you, my mother, aught she shall ask. But, if she come not, God means otherwise.

"The other thought was of Duncan McLeod's life. Conscientious, clean, effective, doing. Aught more? Fruits of the Spirit? Mind of Christ? No. Emptiness all! This is not like Henry Drummond (who, forget not, was a lone man, as I have thought to be), nor like that Life which is the Light of men.

"Could Janet McLeod, in this sair matter, help in any wise the laddie she bore?

"Ever adoringly hers,—

"DUNCAN McLEOD."

Just as the mother concludes the reading, she hears a voice of singular depth and sweetness saying, "James, call for me a half hour later, please," followed by the departing of wheels, and a step on the porch. To her devout mind it is as God's angel, in answer to her instant prayer since she first read her son's letter.

She opens the door, and welcomes her visitor with a dignity, a reserve, a gentleness and a warmth that no one but Duncan's "Lady Stirling" could command.

The two women sit then in silence. Neither is embarrassed. They understand. As you look from one to the other, you cannot keep the Sistine Madonna and Murillo's masterpiece at the Louvre out of mind.

"God be with you, Kathleen!" at length says Dresden.

"Thank you, Mrs. McLeod, more than I can tell," answers the Louvre.

Then, after a stillness that speaks more than words, the long lashes lift, the eyes look frankly out, face and throat glow, the lips part, and they say, "Mrs. McLeod, will you kiss me?"

The women rise. They are in each other's arms. Then they sit with shining faces. There is nothing more, and yet everything, until the rumbling of wheels. Then Kathleen says:

"Would it be wrong, Mrs. McLeod, do you think, if we exchanged letters?"

The letters change places, hands tightly clasp, neither can speak, the wheels ascend the Heights of Stirling, and Janet McLeod is on her knees.

Chapter V., entitled *The Making of a Scot*, will appear next week.

The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers.—*Professor James.*

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 18-24. Endeavorers in Training for Church Work. Acts 2: 17, 18; Prov. 2: 1-8; Mark 1: 16-20.

Christian Endeavor as a means, not an end, Christian Endeavor pouring its strength and enthusiasm into the channels of church activity, modernizing the prayer meeting, improving the Sunday school, freshening the missionary meeting, vitalizing all the departments of work—this is the great ideal.

When we look at the real instead of the ideal thing, we are pained to see the wide margin between them. After twenty years of Christian Endeavor we ought to have better midweek prayer meetings than are now generally to be found in the churches, more efficient teaching in the Sunday school, more successful Sunday evening services, greater victories in the unceasing battle between the church on the one side and the world, the flesh and the devil on the other. Somewhere there must be waste. Somehow only a portion of the zeal and consecration manifested in many an Endeavor Society is carried over into the life and service of the church itself. The church may be as much to blame for this state of things as the Endeavor Society. It certainly is not the fault of the men in charge of the movement, who are constantly urging loyalty to the local church and to the individual denomination.

Perhaps we all need a more intelligent idea regarding church work. Where does it begin and where does it end? Is a man doing church work when he is offering prayer at the midweek meeting and not doing church work when the next morning he is standing like a rock against the temptation to conduct his business in an unrighteous fashion? Ought one to be satisfied to do that kind of church work which simply keeps the institution moving without making any aggressions upon the outside world? Phillips Brooks, in his writings, seldom lapses into satire, but there is one famous passage in his correspondence in which he says:

I conceive the trimming of the altar, the cleaning of the candlesticks, the cutting of our artificial flowers, and the darning of the sacramental linen to be, on the whole, the noblest occupation of the female mind, the very crown and glory of the parish work of women. They correspond exactly to the sublime work of showing strangers to seats and playing checkers with loafers at the reading-room, which is what we have canonized as men's work in the same parish. How beautiful they both are! How worthy of the male and female topstones of Creation!

The two things desperately needed in church work today are intelligence and enthusiasm. One reason why the Episcopal Church is moving forward so successfully in our cities is that it studies the fields wherein it labors. Suppose a young man or young woman really wants to work for Christ, how much encouragement and actual direction does he get from his pastor, Sunday school superintendent or teacher in the course of a year? We ought to have more study classes in our churches to look over the neighborhood and to consider, as well, foreign lands and distant sections of our own land. Change the prayer meeting now and then into an observation meeting, get the young people to bring to bear on the Christian problems of today their trained intellects.

We must know how first, and then we must yearn to do the thing. From this point of view, youth, because it bubbles over with enthusiasm, can contribute powerfully to the ongoing of church work. College settlements and philanthropies of different kinds are excellent undertakings, but why should there not be equal ardor in behalf of the work the church is set to do in the world?

The Moderator to the Churches

A Diagnosis of the Present Status of American Congregationalism and an Outline of a Program

BY REV. AMORY H. BRADFORD, D. D.

To the Congregational Churches of the United States.—

Dear Brethren: Once more as the moderator of the National Council I address you on a few of the more important questions which are now before our churches. I have long felt that the moderator during his term of service should be like the man on the lookout on an ocean steamer, who has no authority but who has an immense responsibility. It is his to report what he discerns; and on his clearness of vision and accuracy of reporting may depend the welfare of hundreds of souls. Our churches are widely scattered; their interests are various, and, possibly, in some instances almost divergent. It seems to me, therefore, that I may without presumption take the lookout's place and report what I discern concerning the achievements, the tendencies and the possibilities of the Congregational churches.

THE CONDITION OF OUR CHURCHES

It is fitting that at the beginning of this address there should be grateful recognition of the fraternal relations existing between all branches of the Christian Church in this country. There are differences between us, but there are no divisions; there are diversities of gifts and of service, and yet there is but one spirit. While I refer at this time to our own field and our own responsibilities, I am sure that I may say that we rejoice with all our hearts in the still greater success which has attended the efforts of other and larger religious bodies than our own. Our common Christian communion is dearer to us even than the most sacred traditions of our Pilgrim fellowship.

STATISTICAL

The statistics here presented have been kindly furnished me by Rev. Asher Anderson, D. D., secretary of the National Council, and are the latest and most reliable yet given to the public.

The membership of our churches when the statistics were collected was 645,994; the number of Congregational churches was 5,753; the number of Congregational ministers was 5,717. Of these but 876 had been installed by council, while 3,433 were serving churches without installation. The total number of ministers serving churches was 4,309. This does not include missionary secretaries, college presidents, teachers, etc. We have 1,444 more churches than ministers actually at work and 36 more churches than ministers when totals are considered, and yet we have 1,814 ministers without charge. These figures are worthy of serious study. Do they indicate that our ministry is overcrowded? Or is it overcrowded only with those who are not willing to labor in the humbler fields? Or do they suggest unrest both among churches and ministers? The total gain in the number of churches for the year 1901 was 43 and in church membership 10,356.

The total amount raised by contributions for missionary and benevolent purposes was \$2,233,722, to which should be added \$461,718 from legacies, making a total of \$2,695,440 for our benevolent work.

MARKING TIME

The first impression which these figures make upon me is that we are marking time rather than moving forward. Our membership is not increasing as swiftly as it should, although in the decade from 1890-1900 our growth more than kept pace with that of the population. The population increased 21.8 per cent and our membership 24.9. The discouraging outlook was in New England, where

the population increased about two and one half times as fast as our membership. But even there the relative decrease in our numbers is probably chiefly due to the large influx of foreign population, which comes to this country already associated with other communions, and is not, therefore, a serious cause for discouragement.

While we have not grown as rapidly as could have been desired there are signs that union with other religious bodies, essentially Congregational in polity, may, perhaps, largely add to our numbers in the near future. Moreover there is little doubt but what the slowness of our growth is due, in part, to the extent with which our principles have pervaded other denominations in which the local churches call and dismiss their own ministers, control their own affairs, and, in every respect but name, are independent.

TENDENCIES IN THE CHURCHES

I will summarize a few of the tendencies which are observable in our churches, some of them encouraging and others as distinctly discouraging.

The missionary spirit is clearly increasing, as is evidenced by the larger gifts, the number and the quality of new missionaries and the more general interest in the missionary enterprise in its various phases.

There is a widespread and growing dissatisfaction, especially on the part of laymen, with our present method of administering our missionary and benevolent societies. They would unify the work, place it under the direction of a single administrator, have several departments properly manned and, instead of many anniversaries, one great meeting at which all phases of missionary activity should be presented and discussed. They insist that our missionary machinery is already discredited by new and more efficient methods.

The conviction that according to some wise plan all the missionary societies should hold their anniversaries at the same time and place is surely increasing; as is also the belief that the meetings of the National Council should be annual instead of triennial, and at the same time and place as the missionary anniversaries. These meetings should be so massed as to be attractive enough, and important enough, to draw representatives from every part of the land. They do not do it now. There might be either consolidation of meetings, or a succession, as was thought best. Personally, I believe that the meeting of the National Council—which is a representative body—immediately preceding or succeeding the Missionary anniversaries would add immeasurably to their general interest and value. The program both for the anniversaries of the societies and for the council should be prepared by a joint committee, and should be so arranged as to be brought within the limits of a single week.

There is a widespread feeling that there should be more vital fellowship between our churches. This feeling coexists with what may be called a still more intense insistence on the liberty of the local church. The spirit of independence was never more vital or universal than now, and all plans for co-operation in the future must give good heed to this fact or they will miserably fail.

There have been few periods of deep spiritual renewal in our churches during the past year—a fact to be greatly deplored. The era of controversy has entirely passed and has been followed by one of wise toleration, united with deep and growing spiritual earnestness.

That English and American Congregation-

alists are increasingly appreciating their common interests and responsibilities, and doing so much to promote a better understanding between their respective nations, is a cause for sincere congratulation. The Pilgrims who did not come over in the Mayflower, and their descendants, have fought quite as severe a battle for intellectual and spiritual freedom as the one which has been waged in this country. They are even now in the midst of a grave struggle for rights which we have long enjoyed, and which we would never think of surrendering. It is a privilege for me to assure "our kin beyond the sea" that in their efforts to realize larger liberty for themselves, and closer bonds between their nation and ours, they have our sympathy and, as far as possible, will have our co-operation.

THE MINISTRY

During the past year I have been much impressed with the difficulty experienced in bringing ministers and churches together. We have 1,045 churches without any pastoral service. Many of these churches are unable to have ministers of their own, but the fact still remains that, probably, 1,000 churches desiring pastors are without them, while a large number of ministers who are anxious to be at work are also without churches. This condition is largely due to the fact that we have no adequate and uniform method for bringing ministers and churches together. When a church loses its pastor and when a minister, from whatever cause, seeks a pastorate, there is no designated agency to which either the church or the minister with confidence can turn for advice. The consequence is that a few pastors in every district are overburdened with duties which do not belong to them, and compelled to render service which is often both unintelligent and unwise.

As I have studied this problem, it has seemed to me that each local conference, or state association, should appoint a committee on the pastorate which should mediate between vacant churches and ministers wishing fields of service. The personnel of this committee should be changed annually and no individual should be allowed to imagine that he has the slightest authority. Such committees would greatly relieve those who are now most frequently consulted, and at the same time secure far more efficient service both for churches and ministers.

MINISTERIAL RELIEF

The subject of proper provision for worn-out ministers and missionaries is one which must commend itself to all who know at what sacrifice much of the work for the kingdom of God is performed. In caring for those whose days of labor have passed we are behind many other denominations. We have been more anxious about our missionary enterprise than about the welfare of those who have given to it both strength and life. Moreover, with us this work has been too much subdivided. Several states care for their own ministers in need; but if a minister, who has spent most of his life in one of those states, goes to another where there is no plan for caring for those who can no longer labor, and his health fails while he is there, he will have no claim for assistance in the state in which most of his life has been spent.

To meet such cases, and to relieve suffering where no provision is made, the National Council's Ministerial Relief Committee was constituted. The increased demand upon its resources has clearly shown that this much needed service should be national in its scope.

Either there should be co-operation between the state and national committees, as between the state and national home missionary societies, or some plan should be devised by which the whole undertaking may be brought to the attention of all the churches. The National Council's Committee has an invested fund amounting to a little over \$130,000. An effort is now being made to increase it to \$500,000. The new secretary of this committee, Rev. W. A. Rice, D. D., who has taken up the work laid down by the late lamented Dr. Whittlesey, is heartily commended to your Christian courtesy as he may present this cause for your consideration.

THE FEDERATION OF THE CHURCHES

The unification of Christendom is far off and, desirable as it surely is, must be preceded by a long process of preparation. The most encouraging experiment thus far made in the direction of church unity is federation. The Federation of Evangelical Free Churches in Great Britain unites all the Free churches of that country for their common work, enables them to move together in moral reform and evangelistic activity, prevents waste of time and energy and gives momentum to all their aggressive efforts. The principles of this federation are practically but three: In unity is strength; unity must be vital rather than formal; unity can best be secured by bringing into clearer relief the distinctive principles of the various denominations. Individual loyalty to conviction is thus conserved, while the truths which unite the various communions are shown to be more important than those which divide them. Denominationalism is still a scandal in many parts of this country. Federation would do away with this evil; for the federated churches would confer concerning the location of new churches and thus make much of the present unseemly rivalry impossible.

The simplicity of this step toward the unification of Christendom especially commends it. It may be put into operation in any community as easily as a local church may be started. It may be affiliated with the National Federation or it may remain independent. It has already proved its value in dealing with the problems of the saloon, pauperism, vice and crime and the evangelization of the community. Since most of these problems are social and ethical rather than doctrinal, I can see no reason why the so-called Liberal churches and the Jews should not be expected to co-operate in such an enterprise as far as possible; for however much we may differ doctrinally we all believe in the need of social as well as individual salvation. The more inclusive the federation the greater will be its efficiency in promoting all social and political reforms.

BROTHERHOOD

In no year of American history have social problems been more perplexing than during the year which has just ended. The gulf which separates the capitalist from the artisan classes seems to be steadily widening. I study existing industrial conditions with serious apprehension. It matters little at whose door the blame should be laid; and no good will result from lamenting what rather should be resolutely faced. How may a healthful social order be created? This is a question which the churches cannot ignore. Indeed it seems to me that they hold the key to the situation.

The task to be accomplished may be simple, but none is more difficult, because prejudices are so hard to eradicate. All classes need to be made to realize that they have common interests, and that what concerns the welfare of one concerns the welfare of all. Commissions and arbitrations may be of value as temporary expedients, but nothing less than the realization of the universal human brotherhood will satisfactorily solve the problem. The church comes into the con-

trovery, not as a party to the strife, but as a mediator needed by both parties equally. On its message Jesus laid supreme emphasis—"one is your Master, and all ye are brethren."

This is the truth which the world needs to hear preached by those who, at the same time, are brave enough to put it into life. The rich are children of God, however unfeeling they may seem to be; and the poorest day laborer is not a commodity to be bought and sold, but a man, a child of God, an heir of eternity, and bound to his richer neighbor by ties which nothing can sever. The church has often been blamed for not taking sides in this controversy. It has been right in not doing so, because it has a far more important service to render. It should not only preach the brotherhood of man with the emphasis of deep conviction, but it should, in the truest sense, be a brotherhood, and thus show the world that its ideals are practicable. The greatest contribution which the church can make toward the solution of the social problem is to exhibit a society in which the rich and strong actually do seek to serve the weak and not to please themselves, and in which the poor love those for whom they labor with the very love which was in Christ.

I am fully persuaded, after prolonged study and wide observation, that the root of all our social difficulties is skepticism concerning the reality and possibility of brotherhood. With that skepticism removed there will be a reasonable basis for expecting that in time there will be no more discriminations because of color or nationality, no more warfare between classes and no more oppression or consciousness of injustice, because each will esteem the other as better than himself.

THE COMING REVIVAL

Many signs prophesy the approach of an entirely new manifestation of spiritual power in the life of humanity—one such as this country and perhaps the world has not often seen. I will mention a few of these prophecies of spiritual renewal.

The discoveries of science instead of removing unseen realities to a greater distance are bringing them nearer.

The conviction that some way must be found to terminate the serious separation between "the classes and the masses" is leading many to ask whether any permanent improvement may be anticipated, until there is such an appreciation of the relation of man to man as is possible only when all are seen to have one Father and thus in a real sense to be brothers.

Among all classes of thinking people there is a growing passion for reality. This may sometimes lead to temporary defections from the church, but far more frequently it leads to a hitherto unknown appreciation of its spiritual mission and of the necessity of the work which it exists to accomplish. Those who have determined to be satisfied with nothing which is not true will not rest until they have found God. And this suggests the type of the revival which seems to be approaching, viz., an entirely new realization of God and of man's personal relation to him. Nothing less can satisfy the eager souls of our time.

I can see no possible solution of our individual, social and political problems except in a more vivid realization of the personality, holiness, love, immanence of God. To that end all the efforts of our churches should be directed.

HOW FURTHER THIS AWAKENING

The question which has pressed upon me most heavily in the preparation of this letter has been this, How may I help to hasten this spiritual awakening? To make specific suggestions is a delicate task, but I will venture a few. Would it not be wise to use the coming Lenten season as a period for meditation upon this subject? And for such services as are best calculated to promote the realization

of God? Would it not be well for our ministers to plan their preaching during that time with this object in view? Why should not the subjects selected for our midweek services during Lent all be made to bear on this theme? Would it not be well for all Congregational clubs and all associations and conferences meeting during those weeks to consider the same great subject? If for the Lenten season all our services were made to converge toward "the practice of the presence of God," by such means and methods as might be best adapted to individuals and localities, I cannot doubt that the spiritual renewal of which I have spoken would be surely hastened.

I do not call attention to the need of more implicit dependence on the Holy Spirit, and of greater loyalty to the Lord Jesus Christ, because we all recognize their imperative importance. It is enough now to insist that right relations with God will be the solution of all our problems—individual, social, national, international. For this "deep-revealing" let us, in common with all earnest and reverent souls who are willing to unite with us, persistently labor, unceasingly pray and unquestioningly wait.

RECAPITULATION

I will now recapitulate, in the form of questions, some of the suggestions which have been made in this letter, being assured that they will receive such consideration as they may deserve from the churches and from my brethren in the ministry.

Has the time come for a general unification of our missionary and benevolent activities according to methods now prevailing in the business world?

Would it be wise to have all the anniversaries of our missionary societies and of the National Council at the same place, and either immediately succeeding one another or combined?

Is the appointment of committees on the pastorate by various conferences and associations, as a means of bringing together churches and ministers without charge, a plan worthy of general adoption?

Ought not our work of ministerial relief to be unified or federated and greatly enlarged?

In these times of religious perplexity, when vital truths are so often held with uncertain grasp, when social conditions are so threatening, and when politics, both national and international, so much need men of vision and character, is there not a clear call for all who recognize the leadership of Jesus Christ unitedly to labor and pray that faith may be strengthened, love increased, brotherhood made more vital and pervasive and the kingdom of God advanced?

To this end, would it not be well for all our churches and ministers to devote the approaching Lenten season to "the practice of the presence of God?"

Wishing you grace, mercy and peace, I remain your servant in the fellowship of the glorious gospel of the blessed God.

Montclair, N. J., Jan. 1, 1903.

The Manila Times, the day before Thanksgiving Day, had on its front page in display type articles by Rev. Dr. George F. Pentecost and Archbishop Gregorio Aglipay, the leader of the native Catholic Church, which movement is giving the Roman Catholic ecclesiastics so much worry. Dr. Pentecost outlined the meaning of Thanksgiving Day and its relation to the Christian ideals of the founders of this republic. Archbishop Aglipay recited the facts in Philippine history of the year for which he and his followers are thankful. The editor of the Times could not forbear to say editorially that it "was thankful to Dr. Pentecost for telling us of the 'certainty of Christian belief.' There is so little you can be certain of in the Philippines these days."

The Conversation Corner

A Motto for the New Year

YOU see it in the middle of the page. D. F. promises to put it in "rules"—it is a rule itself, and a good one, which I pass over to you for the new year, the third of the new century. It is from a little old writing-book of eight pages, four by six inches in size, stitched by my mother in a colored paper cover, which I found not long ago among some treasures of my boyhood days. The copies were set by my father with his quill pen—first a line of straight marks, then curves and loops and circles, and a few words, like *good conduct* and *squadron*. On the last page was this sentence, which the father evidently wished to impress on the boy's mind. The boy did not imitate the writing very well, but he has never forgotten the maxim in all these forty or fifty (or sixty?) years. I hope you will remember it as long!

If you apply your Corner sign you will meet some things which are *not worth doing*. They will not be of any real use to you, nor to others beside yourselves. As an illustration I mention *smoking*. I fear this habit is increasing, not only among the half-rowdy boys whom I see with their cigarettes on the street, usually in the evening (when it would be far better for them to be at home, reading or sleeping), but among older youth, often students. At a certain stage of their banquets, according to the newspapers, "cigars are lighted"—and the room is filled with fumes which are very disagreeable to all but themselves. When you find that most educators and physicians assert the habit to be harmful to the digestion, the nerves and the brain, be manly enough to decide that that thing is *not worth doing at all*, even though it be the fashion or the fad!

The little copy-book suggests one thing worth doing well—*penmanship*. It is a good part of our everyday business to read what other people write, and to write what they are to read. There is no end of annoyance, confusion and trouble when the writing cannot be read. Cornerers: *do learn to write plainly*. (I use a typewriter!)

It is worth while to be *accurate*. Be sure and always have your figures exact, in accounts or elsewhere. Do not guess at anything, or let anything go without proving it. It is worth while for a boy to have the habit of painstaking accuracy. If you do make a mistake, be sure and correct it. A Boston business man gives an instance of that, and the moral too:

A letter just received from my little grandson in Japan, Gardner T., says: "Please tell Mr. Martin I made a mistake in the height of that volcano I told about in the Corner of August 30. It should have been 8,280 feet, instead of 1,200 feet." This will not affect the mountain, but the little fellow will learn to be more accurate in the future. T.

Work is worth doing well. The drones and idlers who never do anything are the most useless, miserable creatures in the world. I should be ashamed of you boys and girls if you were not beginning to

work at something. Learn to do your work thoroughly, carefully, strongly—no sham nor shoddy nor shiftlessness about it! If you are to be farmers do that work well—like our "little Maine farmer," who raised the yellow-eyed beans and sent me a sample of them. A Kansas minister (who works all the week) sent for some of them, and writes me that he is going to raise them on the prairie. So, whether you raise beans, or wash dishes, or make shoes, or build houses, do it honestly, faithfully, well.

The work of most of you at present is *study*. Indeed, that is necessary to prepare you for work nowadays. A Vermont boy wrote me that their lyceum debated this question:

Resolved, that a person intending to be a farmer or day laborer should spend four years in an academy before beginning his work. (Our side won!)

Nothing is more pitiable than to see scholars with no real interest in their study, rejoicing in "cuts" and "soft snaps," and contriving to pass their "zams" by "cramming" or any way except hard, steady, enjoyable work! Nothing is more pleasant than to hear from children who really love study. This is from a little girl belonging to the rem-

what is worth doing at all, is worth doing well.

nant of the Mashpee tribe I told you about a year ago:

I haven't been on the cranberry bog much this year. Our school begins soon, and I shall be very glad of it.

Here is a boy I got acquainted with at Block Island:

I do not get much chance to go to school, only about two months in the winter, but I am up with some there who go all the time.

This letter just opened from another hotel boy met on the beach.

... I am taking the college course and studying pretty hard. Latin is my favorite study, and I also like Greek; geometry is a source of great trouble, but I have made up my mind to learn it. NED.

You will learn it, then! A New Hampshire boy hands me his term report: 100 in everything save Geography, and in that he stood 99; perhaps he got the height of that Japanese volcano wrong! A few weeks ago I chanced to spend the Sabbath in a college town, and saw on the catalogue some of our former members; I looked them up in their rooms and they all seemed to be "doing well"—of course, if graduates of this Corner!

There is one other "doing well." You know what it is. It is the "Do well" of Isaiah, the "This do" and the "Do whatsoever I command you" of Christ the Master. To be his true, earnest, faithful scholars and servants is the well-doing that pleases God and blesses men.

Children: tell me what you got for Christmas!

For the Old Folks

"DAILY FOOD"

Dear Mr. Martin: . . . I wish to know if a little book, called "Daily Food," which was in our family in New Hampshire, when I was a boy, over forty years ago, is still published. Iowa. A. S. L.

This question has been hidden down in my drawer a long time, but is timely now at the beginning of the new year. Yes, the very same book, which you knew in your boyhood in New Hampshire—*Merri-mack County, Mr. L.*?—is still printed by the American Tract Society, and sold for fifteen cents—and upwards. Are not these entries for Jan. 1 familiar?

As thy days, so shall thy strength be. Deut. 33: 5.

To thy saints, while here below,
With new years, new mercies come;
But the happiest year they know
Is the last, which leads them home.

Be thou in the fear of the Lord all the day long. Prov. 23: 17.

Tasteful calendars and elegant volumes of extracts from Phillips Brooks and other authors have superseded the little book inquired for, but many old-time "saints" will remember with gratitude the daily strength and help they got from "Daily Food."

"OLD TIMES AND NEW"

The Pilgrims' week brought many letters about the "Pilgrim Poem" asked for Dec. 13. It was written by Allen Crocker Spooner, who graduated at Harvard in 1835, was a

lawyer in Boston and died in 1853. He read it before the New England Society in New York on Forefathers' Day in 1846, and it was printed in the *Boston Courier*. C. G. B. of Chicopee says it was published a year or two later in the Hutchinsons' "Granite Songster." A. W. B. of Marshfield and L. M. C. of Andover find it in Leavitt's Fourth Reader. "Elhegos"—what a curious name!—of Melrose says it was a favorite piece of his for declamation in his school-boy days. Other correspondents give interesting facts about it.

A Boston lawyer refers to Willard's "Half Century of Judges and Lawyers," which gives it entire, adding that a poem of Spooner, "The Voyage of Life," was copied as a hymn in Hedge and Huntington's collection. E. B. D. of Springfield finds it in Garrett's "One Hundred Choice Selections," No. 4, and adds:

I wish some poet would add to this poem another, bringing it up to date, as the improvements in the past fifty years have been wonderful.

A. L. H. of Cambridge writes that such a "Sequel" was written for the Boston Journal in 1893, by John S. Adams of Dorchester. The Pilgrim's astonishment in 1846 at telegrams, railroads, gaslight, the friction match and Lehigh coal, would certainly be vastly increased now by electric light and cars, the telephone and the "wireless"! A few copies of this poem can be furnished—if G. W. calls for them.

Mrs. Martin

The Literature of the Day

The Ascent of the Soul

Dr. Bradford has come to be known, not only as a successful pastor, but as a prolific and forceful writer of the modern school of religious thought. The title gives the object of this volume.* The subject is treated in an entirely untechnical and untheological way. The terms are modern: for plan of salvation the "cosmic process" is substituted; for original sin "animalism" or "the animal entail." Sin is moral failure; conversion "the soul's reawaking." The Holy Spirit is the "over-soul." Whether these changes are improvements or not is a question.

The treatment is simple, philosophic and sincere. Dr. Bradford does not hesitate to hold out the larger hope that all men will, through the discipline of life here and beyond the grave, come to the attainment of God's highest purpose in his likeness, and defends and advocates the practice of praying for the dead. General literature is quoted more than Scripture for proof of his views, and the claim is made that we are to believe what we think must be true in our highest and holiest moments until these beliefs are proved untrue. Those whom these points will repel will be drawn to the book by his magnifying, though not defining, the person and work of Christ, and by its spiritual tone and aim.

Immigrant Life in an American City †

This is a description of life in the North and West Ends of Boston which by its plain speaking has already procured for its editor the honor of a threatened libel suit. We advise our readers to its perusal, not on this account, though we are not sorry for the advertisement, but because it is a sound and thorough study of conditions of life in quarters of a great city where immigrants have entirely displaced Americans. It is prepared by men and women who speak from first-hand knowledge, think clearly and write with skill. No names are mentioned in its pages, but the portraits of political bosses, whether true or typical, are of extraordinary merit, so lifelike that if they are not they ought to be real.

These quarters of Boston, between the Common, the business section and the harbor, are isolated from the rest of the city and have a peculiar life of their own. Mr. Woods and his coadjutors of the South End House describe the territory and its history in chapters which take up different parts or aspects of the subject. Its relation to politics, its methods of winning bread, its questions of law and order, its pleasures, its faiths and schools are described with all necessary statistical accuracy, which is, however, not allowed to degenerate into dry detail. As an index to the work of the South End House it is of great interest; as a picture of the inner and too little known life of the new comers in one of our great cities, it deserves the careful study of every

student of social statistics and Christian citizenship.

The authors tell of many signs of hope and some real progress toward better conditions. On the other hand, Mr. Woods in the closing paper warns the reader that the assimilation which is going on so rapidly is a two-edged sword. The conditions of feudal dependence upon bosses in which most of the people in these quarters live, owing to the clan instinct and the power of affording work which the boss possesses, have a reflex influence upon the whole city. The feudal chiefs of the less favored districts hold that balance of power which often means a practical veto upon progress. The whole city must concern itself in the uplift of these backward districts for its own sake as well as theirs. The argument for a deep and pervasive interest in the welfare of our fellow-citizens and for practical efforts toward their uplifting has seldom been better stated.

The index maps in this book are of the highest value to the student of municipal conditions and must have cost an immense amount of labor. The book is not only valuable, it has a quality which is even more important for its purpose of extending popular knowledge and awakening an intelligent appreciation of a need and an opportunity—it is thoroughly interesting from cover to cover.

CHURCH HISTORY

The Testament of Our Lord, by Jas. Cooper, D. D., and Arthur J. Maclean, F. R. G. S. pp. 289. Charles Scribner's Sons. \$3.00.

This document of old ecclesiastical history has come down to us in its complete form only in a Syriac version. Professor Cooper and Dean Maclean unite in this study of the book. The translation is by the latter. The Testament itself represents one of the attempts at fixing worship and government in the transition stage of the early church. Its introduction claims to be a statement of detailed directions by our Lord in the forty days between his resurrection and ascension. It is of high interest to church historians and in a less, but important degree, to students of devotional life and the liturgical history of the church.

The Anglican Episcopate and the American Colonies, by Arthur Lyon Cross, Ph. D. pp. 368. Longmans, Green & Co.

Opposition to the introduction of an episcopate of the Church of England into the American colonies was strongest in Episcopal Virginia. The colonial churches were under charge of the Bishop of London. They could neither ordain nor discipline a clergyman without sending him to London; yet they objected to the recognition of a state church and its possible claim to civil as well as to ecclesiastical authority. With the independence of the colonies this cause of resistance was removed. The first bishop of the Protestant Episcopal Church was ordained by Scotch non-juring bishops in 1783, and for this reason was not recognized in the Middle and Southern states till 1789. The author shows remarkable industry in collating facts and skill in weighing evidence. The material might have been put together in a more artistic and interesting way.

A History of the Formation and Growth of the Reformed Episcopal Church, by Mrs. Annie Darling Price. pp. 311. James M. Armstrong, Philadelphia.

The story, with good detail and full quotation of documents, of the foundation and history of the Reformed Episcopal Church. Mrs. Price has given us rather an *ex parte* statement than a critical and judicial history. But the materials for the latter are here and the book

is specially interesting for its account of the missionary activities of the church. There are good portraits of the leaders of the denomination, but we sadly miss the index that is indispensable for a book of this character.

The Church of the New Testament, by Rev. Wm. Paterson. pp. 248. H. K. Allenson, London. 88 cents.

Mr. Paterson's thesis is that the form of government of the Jewish is the form of government of the Christian Church and that Presbyterianism is distinctly taught in the New Testament. The book is popular in form, polemic in argument against the Episcopal and papal theories, the point of view being that of Scotch divine right Presbyterianism. Its argument against the validity of certain Episcopal ordinations on the ground that their authors had only (on their own theory) lay baptism is hardly just to the Roman or Episcopal view, we think.

Records of the First Church of Rockingham, Vt., copied by Thomas Bellows Peck. pp. 60. D. Clapp & Son, Boston.

An admirable contribution to American ecclesiastical history. A reprint of the complete records of the Rockingham church is introduced by an historical sketch by the editor, and the book is further embellished by good pictures and a plan of the ancient meeting house.

PHILOSOPHY

Development and Evolution, by James Mark Baldwin. pp. 392. Macmillan Co. \$2.60 net.

In this work Professor Baldwin of Princeton, whose writings concerning mental and social development have received wide recognition for originality and significance, has collected his recent contributions to the method of evolution. This volume is an authoritative exposition of "organic selection"—a theory proposed by several investigators, among whom Professor Baldwin was, at least, a pioneer. In brief, the hypothesis is that the individual responds more than has been supposed to environment; that these modified individuals survive; that congenital variations in the same direction are preserved in these survivors; and that their accumulation changes the species. This roundabout transfer of the individual acquirement to the species Professor Baldwin calls "social heredity." The development of the individual thus determines the course of the evolution of the species by protecting variations too slight to possess in themselves selective utility. Organic evolution, therefore, clears the evolutionary field of its chief difficulties without resort to the transmission of acquired qualities by heredity. In the discussion of social progress Professor Baldwin is specially illuminating. His full recognition of intelligence in the process of evolution in both lower and higher stages is suggestive and important. The book is quite indispensable to those who follow the current treatment of evolutionary problems.

The Mind of Man, by Gustav Spiller. pp. 552. Swan Sonnenschein & Co. \$2.75 net.

This text-book of the so-called "new psychology" prides itself on its independence of all philosophical classifications. In the eighth chapter the key to the whole discussion is found in the frank dismissal of the threefold division of the mind—intellect, feeling and will. The author attempts to replace the established tripartite theory by the analysis of all mental activity into functional tendencies or "needs." There is a fine simplicity in the "new psychology." It describes the organic nature of the psychic processes, and alludes to metaphysics as "purely speculative," "a mirror of the mood or whim of the times," "the examination of opinion rather than facts." These phrases represent the empirical tone of the book and its evasion of any reckoning with philosophy. It is very loosely written and illogically arranged. In spite of its vast quantity of information and minute experimental testing, one doubts whether it can properly be called scientific.

MUSIC

How to Sing, by Lili Lehmann. pp. 251. Macmillan Co. \$1.50 net.

A practical treatise, by one of the great sing-

*The Ascent of the Soul, by Amory H. Bradford, D. D. pp. 319. Outlook Co. \$1.25 net.

†Americans in Process, edited by Robert A. Woods, pp. 386. Houghton, Mifflin & Co. \$1.50.

ers of the time, well illustrated by anatomical diagrams. The author has drawn upon her own experience for warning and suggestion with a naïve frankness which is very engaging. There is a good portrait. The translation by Richard Aldrich leaves little to be desired, but there is no index.

From Grieg to Brahms, by Daniel Gregory Mason. pp. 225. Outlook Co. \$1.50 net. A critical introduction to the appreciation of music, with a study of the personality and work of six recent composers graduated in their order of importance in the author's view. They are Grieg, Dvorak, Saint-Saens, Franck, Tschalkowsky and Brahms. His estimate of the last places him among the greatest masters of music. An epilogue is devoted to a study of the philosophy of musical appreciation. There are good portraits of the composers described, but the book would have been better for an index.

Fifty Mastersongs by Twenty Composers, edited by Henry T. Finck. Oliver Ditson Co., Boston. \$1.50.

A selection for high voices from the great song composers of continental Europe and America. The first number of the handsome Musician's Library. Thirty-two authors are represented, Goethe and Heine most largely, as befits the preponderance of Germany in music. The text is given in English and German, in translations by different hands and of varying degrees of skill. Prefixed are portraits of composers, and the editor has added biographical sketches.

Primary Songs for Rote Singing. pp. 43. Ginn & Co.

Simple words and good music from many sources for the beginnings of musical training in schools. Most of the words will interest little children, and their range of thought is wide. They are conveniently classified in a preliminary index.

The New Living Hymns, compiled by John Wanamaker. pp. 351. J. J. Hood.

Supplementary to Living Hymns, No. 1. Contains the last work of John R. Sweney and much new material in addition to many familiar hymns and tunes.

MISCELLANEOUS

Haunts of Ancient Peace, by Alfred Austin. pp. 184. Macmillan Co. \$1.50 net.

The author describes in rambling style a driving trip through some of the picturesque corners of Old England. One cannot but suspect that the "haunts," while sympathetically pictured, serve chiefly as a background against which to display the figures of the poet—the solitary Veronicas, the bewitching Lauria and the chronicler of the tale. The main fault with the characters is the habit they all have of talking "for publication"; yet they are pleasant folk and we are glad to meet again our acquaintances of *The Garden that I Love*.

The Soul of a People, by H. Fielding Hall. pp. 314. Macmillan Co. \$3.00.

A fourth edition of Mr. Hall's sympathetic study of the Burmese people and the form of Buddhism prevalent among them. We have again to remind our readers that the Christianity used for comparison is not at all the Christianity with which we are familiar.

A Calendar for 1903, by William Nicholson, with verses by W. E. Henley. R. H. Russell, New York.

Large and full-page designs in color, with verses to match of London types. Mr. Henley knows his London even to the slang of it and his sonnets are full of local hits and street allusions. The pictures are strong and interesting.

The (Old) Farmer's Almanac, 1903. Wm. Ware & Co., Boston.

The appeal of this familiar almanac, now in its 111th year, to our New England readers especially is strong. It is older than any of them, but still in its fresh youth of service.

The Christian journals of India are speaking in appreciative terms of the practical value of Mrs. Caroline Atwater Mason's exposure of the preachers of Indian religions who visit the United States, in her capital book, *The Little Green God*. "She has done great service to the Christian Church and to Hindulism," says *The Christian Patriot*.

The North American Review begins the year with a decided new departure by the addition of a serial novel by Henry James. It is introduced by an apologetic and enthusiastic study of James's later work by Mr. Howells, who seems to think that the men who dislike James do not read him—which is no doubt true—but that the women who dislike him do, about which we have our doubts. *The Princeton Review* in its ambitious days is the only other of our American reviews, we believe, which has essayed to add fiction to its attractions.

We have no agents or branch stores.

Reduced Prices on Suits and Cloaks.

UNLESS you act quickly you will miss a rare opportunity to secure an attractive Suit, Skirt or Cloak, made to order of brand-new materials at one-third less than regular prices. A chance to secure a splendid line of fabrics at greatly reduced figures, came our way, and we promptly took advantage of it. These goods are suitable for Winter and early Spring wear. Nearly all of our styles and materials are included in this Sale.

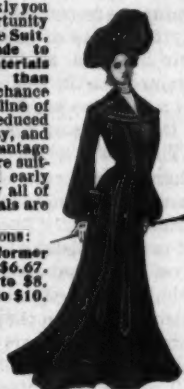
Note these reductions:
Tailor-made Suits; former price \$18, reduced to \$6.67.
\$12 Suits reduced to \$8.
\$15 Suits reduced to \$10.
Skirts, made of all-wool materials; former price \$8, reduced to \$3.34.
\$7.50 Skirts reduced to \$5.
\$9 Skirts reduced to \$6.

Costumes of Black Velvet Cords and Corduroy; former price \$17, reduced to \$11.34.
\$19 Costumes reduced to \$12.67.
Attractive Coats, former price \$10, reduced to \$6.67.

\$15 Monte Carlo Coats reduced to \$10.
Reduced Prices on Rainy-day Suits, Traveling Suits, Raglans, etc.

We are also closing out a number of Sample Garments at one-half of regular prices. Catalogue, Samples and Bargain List sent free upon request. Be sure to say that you wish a *Winter Catalogue and Reduced Price Samples*. This is the last month of the Sale, so act quickly if you wish to take advantage of it. Our new *Spring Catalogue* will be ready January 26th; every well-dressed woman should have a copy. Write today, and we will mail you one, with a line of new *Spring Samples*, as soon as issued. Be sure to say you wish the *New Spring Catalogue and Samples*.

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Book Chat

The late George A. Henty had written eighty books for boys.

Col. Thomas Wentworth Higginson recently celebrated his seventy-ninth birthday at his home in Cambridge.

A series of articles on Dickens by his daughter, Mrs. Perugini, will begin in the January *Magazine of Art*, London.

An abridged edition of John Wesley's *Journal* has been selling so well in England that an issue of 10,000 copies is now being printed.

Mr. A. E. W. Mason, whose *Four Feathers* has been enthusiastically received by critics, is at work on a love story of modern English society.

First editions of Pickwick are coming to be prized by collectors. One with plates by Seymour and Philz was sold in London recently for \$65.

Prof. R. T. Ely of the University of Wisconsin has sold to the John Crerar Library, Chicago, a collection of 4,000 books and pamphlets referring to the labor problem.

Messrs. T. Y. Crowell & Co. are the publishers of the *Autobiography of Joseph Parker*, which is of special interest in these days that follow his lamented death.

A letter from George Washington to Patrick Henry, in which he refuses a grant of money voted him by the Virginia legislature for his Revolutionary services, was sold at auction recently for \$580.

Mrs. Mary Hartwell Catherwood, who died in Chicago, Dec. 28, was the inventor of the Canadian historical story. Her *Romanes of Dollard* showed a way into the new field. She wrote many stories for old and young, the most recent and perhaps most popular of which was *Lazarre*.

Punch announces with a sober face that the first sentence in a new story by Henry James is to run six months as a serial in an American magazine! Londoners say that

James's long sentences can be rivaled only by Stopford Brooke, whose *Poetry of Robert Browning* contains one thirty-two lines long.

The juvenile book in liveliest demand at the Congregational Bookstore just before Christmas was Mrs. Bryant's bright story, *The Christmas Cat*, with its charming illustrations by Edith Brand. About 1,000 copies were sold in ten days and more would have gone if the binders could have furnished them in time.

Those who by personal recollection or possession of letters from the late George Bowen, Indian missionary and devotional writer, are able to contribute material for a biography are requested to communicate with Mr. Robert E. Speer at the Presbyterian Board of Foreign Missions, 136 Fifth Avenue, New York.



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SOLID GOLD CASE

WILL
BEND
AND
DENT

The Campaign of Testimony*

IV. The Personal Life of the Witnesses

BY PROF. EDWARD I. BOSWORTH

Again we come back to this theme which Paul, the busy missionary and faithful witness, so emphasized in his correspondence with the groups of believers that were formed in response to his testimony. Three general injunctions include the most that he has here to say to them.

1. *Help each other.* After an admonition to the membership to respect the officers of the church [vs. 12, 13] he adds an exhortation to the officers [vs. 14, 15] to help the members. This exhortation presents a very terse, vivid description of the duties of the church officers in this early stage of church history. The church organization had been in existence but a short time and these men were new to their duties. They were to admonish the "disorderly," perhaps those who, in view of the supposed nearness of the Lord's coming, were running about the community in a state of excitement, neglecting their business, failing to keep their engagements with their pagan employers, and making no provision for the payment of their debts or for their own support [1 Thess. 4: 11, 12; 2 Thess. 3: 10, 11]. Others there were of a very different character who needed help, namely, the "faint-hearted." These feared that they had made a mistake in identifying themselves with the views of the traveling rabbi, and needed to be encouraged. The violent opposition they experienced from their pagan neighbors was a constant discouragement [cf. 1 Thess. 2: 14; 3: 3, 4]. Still others were "weak" and in their battle with the vices of the old pagan life needed the re-enforcement of their stronger brothers. The constant opposition of pagan neighbors was likely to make some of them bitter and ready to retaliate. All these needed the help of their brothers, especially of the church officers, whose principal function it was not to perfect an organization, but to see that no individual member in need of help failed to get it.

2. *Appreciate the presence of God* [vs. 16-18]. These recent converts were in danger of failing to appreciate God. They had long lived in his presence without knowing it [1 Thess. 4: 5], and were just becoming acquainted with him. They were not yet familiar with the great sources of joy that abide with him who "practices the presence of God"; they had not yet learned the steady outlook Godward in which all thought about every person and thing instinctively takes the form of prayer; they had not realized that in every situation into which a soul that has found God may come there is abundant reason for gratitude [read vs. 16-18]. The ever present God had set them apart as sacred to his uses in human society and was able to lead them into the character requisite for such uses ["sanctify," v. 23]. He would not have invited them into his kingdom had he not felt competent to fit them for it. This they needed more and more to appreciate.

* International Sunday School Lesson for Jan. 25, 1903. 1 Thess. 5: 14-28.

3. *Be spiritually shrewd.* There were "prophets" in the church, that is, persons who under sudden and temporary inspiration would break out in public meeting with a message from God [cf. 1 Cor. 14: 29-33]. Some of these prophets were ill-balanced and irresponsible persons who were bringing the entire prophetic order into disrepute. When the officers of the church attempted to repress these excitable prophets there was danger that they might repress some genuine prophet through whom the Spirit of God was really speaking. The most careful discrimination was to be used, the genuine to be encouraged and the spurious to be repressed [read vs. 19-22]. Certain persons in the apostolic church seem to have had peculiar insight, which the Spirit of God used in the detection of spurious prophets, for one of the "gifts" mentioned in 1 Cor. 12: 8-11 is "discernings of spirits" [cf. also 1 John 4: 1].

Paul conceived the church to be a company of people bent on helping each other to live pure lives; joyfully and prayerfully appreciative of God in Christ Jesus; and benevolently shrewd in the detection of spiritual fraud or delusion. All these points may be best brought out by a paraphrase, which should be compared verse by verse with the text:

[vs. 12, 13] I beseech you, brothers, to respect those who do the wearying work incident to official position among you, who administer the affairs of the church and admonish those who need admonition in our relationship to the Lord Jesus. I urge you to esteem them very highly indeed, with sincere love because of the importance of their work. Be at peace among yourselves, too, so as to lighten their labors.

[vs. 14, 15] On the other hand, we urge you who are in authority, brothers, faithfully to admonish those who are disorderly; to comfort those who become discouraged; and to hold fast those who are likely to yield to temptation. Your frequent contact with weakness and inconsistency will tend to make you irritable, but remember to be long-suffering with all. See to it that no one returns evil for evil, but that all show an un-failing good will in their intercourse with each other and with all men. [vs. 16-18] Three things I desire of you all: constant joy, ceaseless prayer, uninterrupted gratitude, for these are what God wishes to be your experience in your association with Christ Jesus. [vs. 19-22] I know that some among you have committed extravagances under the alleged inspiration of the Spirit. In your effort to repress these be sure not to quench any genuine manifestation of the Spirit. Do not allow the extravagances of some who have professed to have the gift of prophecy lead you to despise the gift itself. Distinguish between the spurious and the genuine, hold fast the genuine and keep yourselves from every form of evil, no matter how pretentiously pious it may be. [vs. 23, 24] The very God of peace himself make you pure in all your being; keep your whole spirit, soul and

body blameless in readiness for the appearing of our Lord Jesus Christ. God who invited us into his kingdom can be trusted to fit us for it. [vs. 25-27] Brothers, pray for me as well as for yourselves. Greet all the brothers with a holy kiss. I adjure you by the Lord that you let not a single brother fail to hear this letter read. Some of those who need it most may not come to hear it. [v. 28] The beautiful, gladdening kindness of our Lord Jesus Christ be with you.

In and Around New York

New Year's Eve in the Churches

Many churches held watch night services New Year's eve. Manhattan had as speakers Dr. Virgin and Dr. Coe of the Collegiate Church. At Broadway Tabernacle service all the ministers connected with the church were present. In Brooklyn, services were held at the Church of the Pilgrims, where Dr. Dewey made the address; at United, where the speakers were Dr. Cadman, Mr. Powell, and Messrs. T. P. Peters of the Brooklyn Times and H. F. Gunnison of the Eagle; at Tompkins Avenue, Bethesda and Flatbush.

International Missionary Conference

The program is announced of the Tenth Annual Conference of Foreign Mission Boards of the United States and Canada, to meet in the Bible House Jan. 14, 15. About thirty societies and boards will take part, representing different branches of the Congregational, Presbyterian, Reformed, Episcopal, Methodist and Baptist bodies. The conference comes as guest of the American Bible Society, and Dr. John Fox of that society will preside over the first session.

Central's New Statement of Doctrine

At the annual meeting of Central Church, Brooklyn, a statement of doctrine was adopted as the standard of the congregation, though it was explained that the statement was not binding upon the members. Some effort was made to have a brief creed formulated to which those seeking fellowship should subscribe, but the suggestion did not prevail. The individual communion cup system was unanimously adopted. A motion permitting Dr. Cadman to wear a Geneva gown in the pulpit should he desire to do so met with some opposition and the resolution was tabled.

Local Methodist Thank Offerings

While the completion of the \$20,000,000 Methodist Twentieth Century Thank Offering Fund has been announced, New York Methodists are still at work on the local \$1,000,000 fund which they have been raising since the spring of 1900. About \$350,000 is in sight, and it is expected that by April the fund will not only reach the million mark, but will pass it by \$100,000. Much of the money raised locally goes to pay mortgages on church property. An endowment fund of \$100,000 for St. Christopher's Home has been completed, and work is progressing on funds for the Deaconess' Home and for superannuated ministers.

C. N. A.

The Church Prayer Meeting

Topic, Jan. 11-17. God Our Father. (I believe in God the Father Almighty.)

Where is God? Matt. 6: 9; Acts 17: 23. What does he know of me? Matt. 6: 8; Ps. 139: 1-4. How does he feel toward me? Matt. 10: 29-31. John 14: 21. What can I do for him? Matt. 6: 33. Rom. 12: 1, 2. What will he do for me? Phil. 4: 19; Ps. 23. How can I worship him? John 4: 23, 24. What do I know of God?

[For prayer meeting editorial see page 53.]

The Home and Its Outlook

My Lord and I*

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully;
I could not live apart from him,
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as he bids me lean on him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well,
But with what love he loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
The loving word for him;
He bids me tell his wondrous love,
And why he came to die,
And so we work together,
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear,
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh—
We bear the yoke together,
My Lord and I.

—Mrs. L. Shorey.

The Great White Plague

BY ARTHUR K. STONE, M. D., BOSTON

Tuberculosis, meaning by this term all the various forms of disease caused by the action of the microscopic organism, the bacillus of tuberculosis, upon the various tissues of the body, is one of the most common of all diseases. Nearly one-sixth of all the deaths throughout the world is due to this cause alone. And so great are its ravages, that it has been called the great white plague.

Sometimes a whole family follow each other in quick succession to the grave, and we are horrified at the disaster, but never in the same way that we are where a few cases of some other acute disease

* The Congregationalist first printed this poem in 1897, having copied it from an English paper, together with the statement that it was sung in the rocks and caves of France during the persecution of the Huguenots 300 years ago. We now reprint the poem at the request of Rev. G. Campbell Morgan, who informs us that the hymn was written by Mrs. L. Shorey, now living in Leytonstone, Eng. The mistake arose from the fact that the hymn was designed to be sung to an old Huguenot air. We are glad to correct the error and to give the credit of so beautiful and fervent a hymn to its real author.

attacks the community. Let a single case of cholera or plague approach our shores and we are at once excited. If a dozen cases of typhoid fever appear in a community the whole energy of the town is invoked to aid in checking its spread. Tuberculosis, indeed, is so insidious, so common, that until recent years it has passed almost without comment. In London 12,000 persons die annually of tuberculosis to 1,000 from typhoid fever. In Boston, as well as most other places, the deaths from tuberculosis outnumber those from typhoid fever, diphtheria, scarlet fever and measles.

It is not to be wondered at, then, that in the past decade the medical profession should have held a series of international congresses to consider the best methods to check this enemy of mankind. The British Congress on Tuberculosis, held in London, July, 1901, was attended by physicians from all over the world and was under the patronage of King Edward and the presidency of the Duke of Cambridge and other high men in the councils of the British nation. A similar congress has recently been held at Berlin.

In spite of the great mortality from tuberculosis it is distinctly a curable disease. No one need despair because a diagnosis of tuberculosis has been made while yet the disease is not advanced. Many *post-mortem* examinations show scars of healed patches of tuberculosis in the lungs. Arrest of severe symptoms often takes place, but the danger of recurrences is great and must constantly be borne in mind as an inspiration to right living. There is no need to look upon heredity as the cause of tuberculosis. A consumptive parent may give the child a body of diminished vitality, one likely to fall a victim to an infection which a stronger might easily escape. But the disease itself comes from without, not from within.

The question of the transmission of tuberculosis by means of the milk and meat supply is one which since the paper presented by Professor Koch at the London congress, and recently reiterated, has been much discussed. There was nothing revolutionary about Professor Koch's address. He had carried out a series of experiments, confirming work done in Boston four or five years ago, work which proved that cattle were not susceptible to the human form of tuberculosis. Reasoning from analogy and confirmed by his studies of hospital records, Professor Koch made the statement that, though bovine tuberculosis may be transmitted to man, it is only in rare instances.

If Koch's thesis is borne out it will narrow down the strife against tuberculosis to a single factor—the destruction of the bacilli-laden sputum, or, in other words, the material which the consumptive patient coughs up, so that it shall not have a chance to infect others. While the sputum is moist there is no danger, but if allowed to dry it becomes converted into fine dust and may be inhaled into the lungs of another person and a tuberculous lesion be produced.

The great danger from infection comes in workshops and close rooms and is en-

hanced by all filthy habits, especially promiscuous spitting. At best, unless care is taken to protect the mouth, small particles of sputum will escape during coughing. Where the invalid is confined to a small, ill-ventilated room the danger of contagion is increased. It may be reduced to a minimum by a little care. Let the patient hold a piece of cloth or gauze in front of the mouth when coughing is necessary, and expectorate into the cloth or soft paper, or, better still, into a portable spit-cup carried in the pocket. The cloths should be burned, not washed, and the cup cleansed with boiling water.

For a person with tuberculosis the most important thing is that the disease should be recognized as such as soon as possible. In the early stages the chances of recovery are great. Too often a patient refuses to accept the diagnosis and goes from physician to physician seeking relief, until, having thrown away precious weeks, he is forced from the loss of weight and strength to acknowledge the seriousness of his condition. The disease once recognized must be considered as a direct menace to the life of the patient. What shall be done? The remedies are three: rest—bodily and mental—fresh air and plenty of wholesome food. To these are to be added such medicine as the individual patient may require. The remedies seem simple; they are, in fact, the most difficult to attain, meaning as they do changes in the whole manner of life.

The question of climate is not so important as has been thought. There is no one place where a tuberculous patient can surely recover. There are places where certain distressing symptoms are much less common than in others. Most people do well in high, dry altitudes. Homesickness, lack of means of support, as well as weakened conditions of the heart, may hinder the patient from getting expected results. Rich and poor and those in moderate circumstances must receive different advice. Even for those who must work much can be done. Open air employment can be found, and even in New England cities the house-tops or a south porch can be utilized to secure open air sleeping accommodations for many months in the year.

One of the greatest benefits to be derived from a stay at a sanatorium is that the responsibilities of living are removed from both the patient and the patient's immediate family. It is to be remembered that while this is the most desirable thing to be accomplished, that there are some people who practically cannot be treated in an institution. They are not amenable to a routine of life which is beneficial to the majority.

More states are following the example of Massachusetts and founding sanatoria for the cure of persons in the early stages of tuberculosis. Municipalities, also, should establish hospitals for the treatment of advanced cases of phthisis. The sanatoria will pay in the valuable lives they save. The patient will receive better care and the infection of the home will be prevented. They will teach the great object lesson of the value of fresh air and sunshine to both patients and friends.

The Home Forum

The New Obedience

I have read Mrs. Deland's article in *The Congregationalist* of Dec. 13. I cannot see why the writer calls this the "New Obedience." It seems to me that the "personal liberty" of which she speaks is only another name for the wish of the child to have his own way—a dangerous and a terrible letting down of parental responsibility. How many of us can look back and thank our good fathers and mothers for the restraints which they put upon us when we were children!

The writer's plan seems to be this: "Give the boys and girls good advice, and then let them have their own way." This is an easy manner of managing at the time, but I should tremble for the years to come. It is a cruel way to treat a "little naked soul." It may do for older children who have been properly trained, but for the first few years parents have no right to put the responsibility for the children's conduct on them alone.

We are told that Eli's sons "made themselves vile and he restrained them not." He did say, "Why do ye so?" Doubtless he said to them, "My dear boys, I do wish that you would be more careful of the company you keep," and that he tried to set before them the consequences of their misconduct. "But he restrained them not," and here was his guilt. I would not allow a child to put his hand in the fire, but by authority I would prevent it. So by authority I would guard as far as possible his moral conduct. I would tell him the consequences of sin and would explain the reason for my prohibition, if need be, but I would prevent by all means in my power his disobedience. The child will argue as long as his parent will argue with him, and the last word should be with the authority of the parent. The child will thank him in after years.

Rev. Asa Bullard, of blessed memory, said some years ago: "There is great complaint of the decline in family government, but there is just as much family government as there ever was, only it has changed hands, and the children do the governing." But if children are early trained aright, as they grow older they may be expected to listen to their parents' advice.

Parental Authority

The Congregationalist was never more welcome than it is now as I read it on Tampa Bay, Florida. I have just read and reread the article of Margaret Deland. I cannot think that many of your readers will agree with all her views. What she says of "boys who begin to smoke at twelve and who hang about pool-rooms, and of girls—flirting, giggling, idle girls"—may be all true. It is also true that the parents of such children are sad and distressed about such waywardness and disobedience. But alas! for the remedy she offers and the consolation she gives to such parents.

First she seems to attribute it to the false teachings parents have received from the church. This is her language: "Our souls accepted the Bread of Life in such a shape as the church saw fit to give it." This is, I believe, untrue and an unnecessary thrust at the church. She adds to this unkind thrust, the following: "But our children—can we imagine such submission"—that is, such obedience? It would seem that Mrs. Deland would do away with all discipline in the family and say to the child, "Do as you please," because she adds, "Right-doing because of authority is done away and we must march with the times." Then, too, her idea of no authority is unreasonable. What means a family, of what use are parents, unless they are designed by Providence to educate, train and discipline those children? It is expected that

the experience of those parents will be kindly used in the discipline of the family, though it not always is. Mrs. Deland says, "The individual must work out his own salvation by suffering and sinning too." May not parental admonition and loving counsel save much of this suffering and sinning?

C. H. G.

Babies in Church

At a great cathedral service which I attended here in French Canada a mother brought in a baby girl. The child probably could not talk, but had vast enterprise as a walker. The mother came up with her near the front, sitting down between her and the pew door. Very soon, however, she struggled out into the aisle, interviewed different worshipers here and there and gave an occasional shout.

I supposed that the mother was frantic to get her within reach and hold her in place. By no means; when she strolled near her with a cheerful "Ma! Ma!" she only shooed her to be a little quieter, and sat her seat in peace. The audience gathered more solidly; the halt and blind prayed close by at the statue of La Bonne Ste. Anne, some knelt at the chancel; and still the wee child trotted about, chiefly on the pavement before the altar, or sat down between those kneeling at the chancel. Once, facing the audience, she clung to the brass guard rod in front of the pews and whooped at us; once she clung to the communion rail and whooped at the altar. I think she must have made a tour of the entire big cathedral, for after an absence she came walking up the other aisle.

All this time I was thinking: "O, what a lesson for our church people! This baby attracts no attention whatever. I do not see a man, woman or child who seems to notice it, excepting one or two who have smiled on it in passing in the aisle. The mother composedly says her prayers, and is getting some good of the service."

To be sure, in the large, vaulted, crowded place, such small lungs could not make very sharp sounds, but I know that one minute of that baby's merry-go-round of half an hour would, in our church at home, have put every child into glee and every grown-up into a nervous chill. How infinitely better to take it for granted that babies would be present, and in consequence scarcely see or hear their performances. As Mr. Moody said: "Don't attend to that baby; you hear babies at home all the time, and go right on with your affairs without regarding them. Do that now. Let the poor mother be able to come to church." Sensible Mr. Moody! Sensible French Canadians!

MARGARET MEREDITH.

Province of Quebec.

A Hard Boy to Live With

Elisha was original. On one occasion I had some signs to be painted. The letters were to be black shaded with red. Only a part of the tube of the latter color was used and the remnant was left where any boy might chance to be attracted toward it. It was summer time and nearly all the boys went barefooted. One day at supper time Elisha appeared at his cottage home with each of his ten toe nails painted bright red. It pleased him wonderfully, but from the matron he received no commendation for the unique feat; indeed that woman, when she related the circumstances to me and I was taken with a fit of immoderate laughter, remarked, "It may be amusing to one who hears about something of the kind only occasionally, but it's quite different when something like it must be met daily and all the time."—From *Hinckley's Boys I Have Known*.

Closet and Altar

THE PASSING DAYS

We must work the works of Him that sent me, while it is day: the night cometh, when no man can work.

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.

—Maltbie D. Babcock.

The men who get most out of God's great hours are they who get something out of every hour.—*British Weekly*.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads towards decay and waste.—*David Starr Jordan*.

Forth in thy name, O Lord, I go,
My daily labor to pursue;
Thee, only Thee, resolved to know,
In all I think, or speak, or do.

The task thy wisdom has assigned,
Oh, let me cheerfully fulfill;
In all my works thy presence find,
And prove thy good and perfect will.

Thee may I set at my right hand,
Whose eyes my inmost substance see;
And labor on at thy command,
And offer all my works to Thee.

—Charles Wesley.

O Lord, may all our doing and saying and eating and drinking of this day be done, as in Thy sight, for our eternal happiness—and for Thy glory.—*Irving Bacheller, in Eben Holden*.

What is true rest? Not idleness, but peace of mind. To rest from sin, from sorrow, from fear, from doubt, from care; this is true rest. Above all, to rest from the worst weariness of all—knowing one's duty, and yet not being able to do it. Perfect rest, in perfect work; that surely is the rest of blessed spirits, till the final consummation of all things.—*C. Kingsley*.

The longer you mean to be a Christian without being one, the worse your chance of Christianity becomes.—*Phillips Brooks*.

O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen.

For the Children

The Baby Lion

I want a Baby Lion!
I saw one at the show,
No bigger than a puppy dog;
But surely he will grow.

I let him lick my fingers,
I stroked him on the head,
And I was brave as anything,
The Lion Tamer said.

We need a little Lion
At home in Mother's house,
To frighten off the Burglars
As Kitty does a mouse.

When they began to burgle
He'd give a dreadful Roar-r-r-r!
And then they'd see his yellow eyes
Come glaring 'round the door.

And if they didn't scamper
As quick as quick could be,
He'd eat up every Burglar
And bring the bones to me.

—Abbie Farwell Brown, in a Pocketful of Posies.

What Was Forgotten

BY HANNAH G. FERNALD

Emily often said to her dearest friend, Susy Perkins, that she hated only one thing in the world worse than Colburn's Mental Arithmetic, and that was tiers. Susy did not wear tiers, and she privately thought that Emily's were rather pretty, especially the one with red edging on the ruffles; but she did not want to seem unsympathetic, and so she agreed that it was "too bad" to have to wear them. Emily's grandmother did not think so; she said that tiers and mental arithmetic were both good for little girls, and Emily had a fresh apron and a new lesson every day.

It happened one bright June morning that Grandma Mason got Emily ready for school rather in a hurry. There was a new pink dress to be buttoned, and its sash to be tied; the shining hair was parted and arranged in two braids, each with its pink bow. Emily was very quiet while Grandma worked over her, but to herself she whispered, again and again:

"Grandma has forgotten my tier! O, she has forgotten my tier!"

"Run along, dear, and be a good girl," said Grandma at last, and Emily scampered downstairs and out to the gate, where Susy was waiting.

"Hurry up!" she said, and they were trotting steadily along when Grandma's head appeared at the front door, and Grandma's voice called, "Emily! Emily!"

Emily hesitated. The pink dress was very pretty—and she knew it was the day for the tier with red trimming. She hated that one worst of all!

"Em-lee!" came the voice again.

Emily dropped on her knees among the bushes by the roadside. "Get down here, Susy," she whispered. "Pretend we don't hear! It's my tier Grandma's calling me for! She forgot it."

They waited a few minutes, feeling very guilty, but Grandma did not call again, and they started on. It was a long walk to the brown schoolhouse—almost two miles—but the little girls were used

to it and they found a great many things to see along the country roadsides.

When they had reached the raspberry thicket close to the schoolhouse, Susy stumbled and fell. "My!" she exclaimed, as she picked up her basket, "I hope I haven't spilled my custard! Why, Emily Mason!" she added suddenly, "You haven't got your dinner!"

Emily sat down on the stone wall behind her. "It was my dinner Grandma was calling me for!" she said, in a small voice.

It was much too late to walk back and the children went gloomily into school. For half an hour Emily studied her mental arithmetic very hard. She knew the lesson then, and she whispered to Susy, who sat beside her, "There was a big custard in my basket!"

"And mine's spilled," Susy whispered back.

The morning passed slowly. Emily felt hungry at ten o'clock; at eleven she was almost ready to cry; at half-past eleven the teacher was summoned to the door by a knock. She returned smiling. "I put your lunch basket beside your hat, Emily," she said. "You must have forgotten it, and Mrs. Mason has sent it to you by some one who drove past."

The custard did not taste as good that day as usual; Emily thought the trouble must be with her conscience. When she got home she told her grandmother all about it.

"My dear child, I'm surprised!" said Grandma Mason. "Disobedience!" "And, Emily," she added, gently, "the tier with red trimming is quite worn out! I used the front breadth for a duster this morning. You'll wear the one with knitted lace tomorrow."

And Emily did.

A Doctor for Fishes

The very latest thing in the medical profession is the fish doctor, who goes from aquarium to aquarium instead of from sickbed to sickbed. He prescribes for the fish, performs surgical operations and looks after their diet and surroundings.

Fish surgery is difficult, not because it has to be done outside the aquarium (for a fish can be kept out of the water for six or seven minutes without hurting it), but because the flesh heals so slowly after it has been cut. A wound should be kept dry, but, unfortunately, in the case of a fish this requirement is not easily met. Therefore operations must be simple and slight. The most familiar is trimming tails which have become enlarged by fungus growths. Japanese goldfish, for instance, have tails bigger than their bodies; so when these become enlarged they are unable to swim well and often "drown"—that is, float with their heads out of water and die from asphyxiation. Other surgical operations are removing tumors, lacerated scales or splintered bones.

Fish sometimes have to take medicine. When one grows very fat and unwieldy the doctor calls it a case of swollen swimming bladder and prescribes castor oil. His dose is one drop, slightly diluted, given either with a spoon or quill toothpick. Sometimes a fish becomes weak and thin, taking no interest in his food or surroundings. In this case his stomach is out of order, and a drop of nuxvomica is needed to make him active and cheerful again.

Tangles

1. ARITHMETICAL

1. To 51 add 51, then add one-third of Esther, and have a large class of flowers. 2. Prefix 1,000 to a segment of a circle, and have a month. 3. To 1,000 add nothing, then add 500, then a point of the compass, and have the style. 4. To 150 add nothing, then add 500, and have a lump. 5. To 500 add a letter from Rome, and then add 1, and have an idler. 6. To 6 add 100, then a variety of rail, then nothing, then a letter from Rome, and have a conqueror. 7. To 1,000 add nothing twice, then 500, and have a state of mind. 8. To 104 add one, then 50, and have polite. 9. To 51 add the summons to dinner, then nothing, then ourselves, and have defamatory. 10. To 151 add myself, and have a region. 11. To 500 add nothing, then 5, then a point of the compass, and have a bird. 12. To 54 add two-fifths of a mistake, and have an organ.

DOROTHEA.

2. CHARADE

The ONE, though beautiful, is cold,
And, in a TWO, is hard;
But, whether it is pressed or rolled,
It merits our regard.

A ONE-TWO may produce much gloom,
If it with force is driven;
And yet a TOTAL in full bloom
Is filled with thoughts of Heaven.

T. H.

3. SOME TWENTIETH CENTURY KINGS

1. A considerate king. 2. An aroused king. 3. A practical king. 4. The tyrant of this age. 5. A studious king. 6. An agreeable king. 7. A continual grumbler. 8. An exacting king. 9. A timid king. 10. A constructive king. 11. A destructive king. 12. A railroad king. 13. A frivolous king. 14-15. Two foolish kings. 16. A king that prefers darkness. 17. A contemptible king. 18. A king to be despised. 19. A revolutionary king. Mrs. F. M. B.

ANSWERS

89. 1. Essay (5A). 2. Al. 3. Ivy (IV). 4. Vienna (VNA). 5. Ate (AT). 6. Excel (XL). 7. Elegy (LEG). 8. Excellency (XLNC). 9. Seedy (CD). 10. Decay (DK). 11. Entity (NTT). 12. Tassel (TTL). 13. Elcaja (LKJ). 14. Emgy (FIG). 15. Empty (MT). 16. Utica (UTK). 17. Iowa (IOA).

90. 1. Lucy Stone. 2. Clara Barton. 3. Helen Gould. 4. Frances E. Willard. 5. Dorothea L. Dix. 6. George Eliot. 7. Ellen M. Stone. 8. Dinah M. Craik. 9. Julia Ward Howe. 10. Mary Lyon. 11. Lucy Larcom. 12. Adeline D. T. Whitney. 13. Florence Nightingale. 14. Martha Washington. 15. Maria Mitchell. 16. Susan B. Anthony.

91. 1. Soar, sore, sower. 2. Noes, knows, nose. 3. Raise, rays, raze. 4. Sow, so, sew. 5. Maine, main, mane. 6. Sol, soul, sole. 7. Do, dough, doe. 8. Seas, seize, sees.

These solutions are acknowledged: From Nillor, Middletown Springs, Vt., to 80; S. H. K., Cambridge, Mass., 86, 88; Mrs. F. M. Bostwick, Clifton Springs, N. Y., 86, 88; N. B. Adams, Worcester, Mass., 86, 88; Carrie B. Wood, Athol, Mass., 86, 88; Mrs. Sarah F. Bel, Hartford, Ct., 86, 88; Belle Preston, 86, 88; J. B. C., East Barrington, N. H., 86, 88; Harrie, Southfield, Mass., 86, 88; S. P. Bartholomew, Bristol, Ct., 86, 88; Annie E. Gile, Epping, N. H., 86, 88; Alice E. Briggs, Roxbury, Mass., 86, 88; Edgar H. Pray, Chelsea, Mass., 86, 88; E. B. D., Springfield, Mass., 88; Aina, Norwich, Vt., 86, 88; C. M. B., Windham, Ct., 86, 88; E. Z. M., Gilsom, N. H., 86, 88; Mrs. M. E. Eaton, Ware, Mass., 86, 88; Elizabeth P. Peck, Derby, Ct., 86, 88; E. M. H., Worcester, Mass., 86, 88; E. J. B., Worcester, Mass., 86, 88; Rev. W. L. Hendrick, Norwich, Mass., 86, 88; W. F. Bickford, Jr., 86, 88; Emma F. Alden, Cambridge, Mass., 86; S. A. Grout, Medford, Mass., 86, 88; Sadie G. Crathern, South Braintree, Mass., 88; Julia B. Adams, Westport, Mass., 88; L. H. D., New Haven, Ct., 86, 88; Miss I. L. Wight, Newton Center, Mass., 86, 88; Miss M. B. Melvin, New Haven, Ct., 86, 88; K. F. E., Amherst, N. H., 86, 88; Mrs. E. G., Loring, Hampton, N. H., 86, 88. The solutions of 87 are filed for consideration when the prize is awarded.

"The printed answer leaves the soul out of 85! Pray tell why!" says Nillor.

Temperance Victories on the South Shore

Ever since Dr. Lyman Beecher preached his six famous sermons on intemperance seventy-eight years ago, the subject has been of vital and perennial interest in New England. This is especially true now, when two "prohibition" states are seriously debating the expediency of a change to local option. Without discussing the merits of local option, it will interest many to know of its practical operation in the large and thickly populated district of Massachusetts known as the South Shore.

The territory reaches from Boston to the Cape, includes two of the state's most thriving cities—Brockton and Quincy—more than forty towns, and nearly one hundred villages. It is the largest no-license district in the state, and there is reason to believe that, for temperance principles and practical liquor prohibition, it would be difficult to match it in any prohibition state. The many summer resorts, the character of its manufacturing industries, and other reasons, make the district peculiarly favorable to the liquor traffic. Here are all the advantages of actual prohibition, besides the peculiar educational benefits derived from the annual agitation. Every effort has been made by the liquor interests to gain a foothold here, but with little success. It is not claimed that no liquor is sold, or that no intemperance exists, yet the open sale of intoxicants is exceedingly rare.

These conditions have existed for many years in some parts of the district, with the result that the better class of home-seekers are attracted to these places for permanent residence. Both the cities have made remarkable temperance records, Brockton having had fifteen years of no-license with but a single break, Quincy having rounded out twenty-one successive years of successful temperance agitation. This banner no-license city registered a majority of over 1,200 at the recent election. These victories have been won by the most practical, persistent and painstaking effort. Far more dependence is placed upon appeal to the reason than to the feelings. A continuous educational campaign is emphasized by a vigorous, direct and intelligent agitation preceding the election. In Quincy the use of the stereopticon has largely increased the attendance at no-license rallies. It is becoming customary to require from the leading candidates for office a public statement respecting their attitude towards the enforcement of the liquor laws. This is proving most salutary. Though the district is gaining rapidly in population the temperance sentiment considerably more than holds its own. What has been accomplished here may be done almost anywhere else.

NORFOLK.

Meetings and Events to Come

BOSTON EVANGELICAL ALLIANCE, annual meeting, Park Street Church, Jan. 12, 10.30 A. M. Subject, Aggressive Evangelism; speakers, Drs. W. H. Albright and L. B. Bates and Rev. J. A. Francis.

Marriages

The charge for marriage notices is twenty-five cents.

DENISON—UNDERWOOD—In New York, N. Y., Dec. 31, 1902, Rev. John H. Denison, pastor-elect of Central Church, Boston, and Miss Pearl L. Underwood of New York.

WHITE—ROCHFORD—In New Haven, Ct., Dec. 31, 1902, by Rev. Stewart Means, Rev. Ralph H. White of Cummington, Mass., and Miss Mabel Rochford.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

EVANS—In Long Creek, Io., Sept. 18, 1902, Rev. Thomas W. Evans, aged 86 yrs.

FOSTER—In Council, Ida., Dec. 20, 1902, Minnie, wife of Rev. Guy Foster.

FOWLER—In Rogers, Ark., suddenly, Dec. 20, Rev. C. E. Fowler. A graduate of Oberlin Seminary in 1901, Mr. Fowler had only entered upon his work, but had shown great promise of usefulness.

HALL—In New Haven, Ct., Rev. Alexander Hall. He had held pastorates in Harwinton, Collinsville and Chester, Ct.

TRY THEM FOR
Coughs, Colds,
Asthma, Bronchitis,
Hoarseness,
and Sore Throat.

BROWN'S
BRONCHIAL
TROCHES

Fac-Simile
Signature of *John S. Brown* on every
box.

HALLIDAY—Dec. 13, 1902, Sarah Curtis, wife of Rev. J. C. Halliday of Orange City, Fla.

HEADLEY—In Lexington, Mass., Jan. 5, Rev. Phineas C. Headley, aged 83 yrs.

NORRIS—While driving from Torrington, Ct., to Burrville to meet a preaching appointment, Sunday, Jan. 4, Rev. Austin H. Norris was struck by a special train on the New York, New Haven & Hartford R. R., and instantly killed. He had been pastor at Torrington since 1899 and was 57 years old.

ROBERTSON—In Chester, N. H., Dec. 30, 1902, Mrs. Eliza M. Robertson, mother of Rev. J. G. Robertson, aged 83 yrs., 8 mos., 16 dys. "The law of kindness was in her tongue."

MISS D. L. MERRILL

Miss Dora L. Merrill died suddenly at her home in Exeter, N. H., Dec. 20. With her passes away another old-time gentlewoman, a type now, alas! growing rapidly rare.

She was born in Stratham, N. H., Oct. 7, 1816, the seventh of twelve children of Rev. Asa Merrill. Her mother died when Miss Merrill was a young girl, leaving to her much of the care of the family. She not only looked after the material welfare of the children, but from her own earnings helped in their education. Through this early experience she doubtless developed that power to carry other people's burdens and that entire unselfishness which were marked characteristics in her whole life.

Miss Merrill was educated at Hampton Academy (N. H.) and at Miss Grant's school in Ipswich. Her association with this noted educator was perhaps the most formative influence which touched Miss Merrill's life.

It was with Miss Grant as model that she started on her own enthusiastic and successful career as teacher.

She was principal of a young ladies' seminary in Springfield, O., and for many years was associated with Mrs. Hale as principal of a large school in Mobile.

Subsequently she opened a family boarding school in Concord, N. H. The success with which she conducted it is shown by the esteem and affection with which she was regarded by the pupils who had been in her family, long after they had families themselves.

Her earnest, prayerful but cheerful Christian life made an atmosphere in which the best things in character were developed.

Miss Merrill retained her mental faculties, which were of a high order, into her later years. Only last summer a niece, who thought a person of eighty-six might not need a French dictionary longer, suggested that her aunt give her hers. Miss Merrill quickly but gently declined, saying she wanted it herself as she was reading Guizot's History of France.

Miss Merrill was a firm believer in both home and foreign missions, and not only that, she was an intelligent believer, reading and circulating much of important material regarding the work of our large societies. Home missions meant also to her the field right about her. The poor and the sick of her neighborhood received of her thoughtful bounty. The milkman's overcoat pocket and the neighbor's outside mail box often had slipped into them some bit of helpful reading matter.

Miss Merrill took a positive satisfaction in denying herself to give to others. One of her last acts was to cancel a mortgage for a friend who was unable to pay it off.

Miss Merrill's death was quiet and painless. It seemed as if she passed out of life with the same gentle dignity with which she passed through it. Surely none could be better fitted than she to enter into the blessedness of those who die in the Lord.

M. G.

Great Mistake
Many women are "down" on washing powders. They tried some, were dissatisfied, and claim that all powders are poor. This is wrong. PEARLINE is not like other powders. Test it for washing. Compare the soap paste made from PEARLINE with that made from any other soap powder or washing powder. 672
ASK A FRIEND

FUMED.

It is curious to note how our exhibition of Weathered Oak furniture has grown in size. Starting a few years ago with a few pieces it now numbers many thousands classified under Belgian, Weathered, Fumed, Modern Dutch, Driftwood, Flemish, and half a dozen other names.

Here is an Easy Chair in Fumed oak, with great cushions covered in Spanish Leather, laced with thongs of hide. The whole piece is in harmony with the simple art of Medieval Europe, when things of beauty were wrought by hand for household use.

There is a considerable saving in coming to us for this class of furniture. And you are sure of the work.



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Biographical

REV. LEVERETT BRADLEY

Rev. Leverett Bradley, one of the contributors to our Phillips Brooks number last week, died at Philadelphia on Dec. 31, while his tribute to his honored friend was going through the press. He was a native of Methuen, and after four years of gallant service in the Union Army while yet a youth pursued his studies at Phillips Academy and Amherst College. He was for five years Phillips Brooks's assistant at Trinity Church, Boston, and later the rector of Christ Church in Bishop Brooks's ancestral town of Andover. Under his superintendence the new church edifice there was built, and there his body was brought for burial last Saturday. At the time of his death he had just been made rector emeritus of the Church of St. Luke and the Epiphany, Philadelphia, and although in feeble health planned to continue in service as city missionary. He was a man of the Phillips Brooks type, large-hearted, devoted, beloved. Through a typographical error we credited to him last week the writing of the music for the hymn, O Little Town of Bethlehem, instead of to the organist, Mr. Lewis H. Redner.

Catarrh

Is a discharge from the mucous membrane of the nose, throat, stomach, bowels, etc., when kept in a state of inflammation by an impure condition of the blood and a want of tone in the system.

Soothe the inflamed membrane, strengthen the weakened system, and the discharge will stop—to do this purify the blood by taking

Hood's Sarsaparilla

Cures catarrh radically and permanently—removes its cause and overcomes all its effects.

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Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

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AND DEFAULTED MORTGAGES

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INVESTMENT BONDS Bearing 4 to 6 per cent. issued by Counties, Cities, Towns and other Municipalities in the Middle West always for sale. Choice bonds netting the small as well as the large investor 5 per cent. and sometimes more a specialty. Many others have invested in these bonds satisfactorily. Why not you also? 37 years' experience. Highest references. Write promptly and get particulars.
GEO. M. BRINKERHOFF, Springfield, Illinois.

The Daily Portion

COMMENTS ON THE HANDBOOK BIBLE
READINGS

BY ISAAC OGDEN RANKIN

Jan. 11, Sunday. *The Third Temptation.*—*Matt. 4: 8-11; Deut. 6: 10-15.*

This is a glittering bait. All the kingdoms of the world and the glory of them, for a single reverence. A moment, then, may be a turning point of character and destiny. Thirty years Jesus had been preparing for that day. Shall we be ready with an answer when that moment of our own temptation comes? Lord, arm us in quiet days for the great temptations of our lives! Note that for the third time Jesus quotes Deuteronomy in answer to the tempter. A book evidently worth reading! Mark the exits and the entrances. When the tempter goes, the angel comes. They were not indifferent; they were waiting for their opportunity.

Jan. 12. *The First Public Message.*—*Matt. 4: 12-17; Mark 1: 14, 15.*

See how little our Lord cares for mere originality as compared with genuineness. These are the very words of John. If the voice was right, he is content to be an echo. Repentance is sorrow and turning. So long as we love darkness and turn our backs upon the light, what can a Saviour do?

Jan. 13. *His Mother's Confidence.*—*John 2: 1-12.*

How did Mary come to have this confidence? Not by seeing him work wonders—for this, we read, was the first wonder that he wrought. Her words are a tribute to his practical resourcefulness. It was not the first time that she had turned to him in difficulty and he had found a way. It is a glimpse of his qualities as a loving son. It brings into strong relief his previous habit of resourceful help.

Jan. 14. *Cleansing the Temple.*—*John 2: 13-22.*

He who foretold the destruction of the temple twice cleansed it of impleties because it was his Father's house. He foretells its passing, but while it lasted he would have it pure because it was the visible sign of the invisible presence of God. We are the temples of God today. Because our bodies die is no good reason why we should defile or abuse them. What majesty—or what implety—in that bold substitution of his own body for the temple that was forty and six years in building!

Jan. 15. *Knowing Man.*—*John 2: 23-25.*

Our Lord distrusted belief which was secured through signs and wonders. When astonishment opens the door it is seldom an unselfish love that enters. The common version hardly brings out the individualizing force of the original. He needed not that any one should bear witness concerning a man; for he himself knew what was in the man. He knows us as we are. He will fit teaching and experience exactly to our need.

Jan. 16. *Nicodemus.*—*John 3: 1-15.*

This was a cautious man, afraid of self-committal. He came because he was sure of himself but doubtful about Jesus. He is immediately confronted with the absolute need of self-committal—the birth from above in which his wealth and dignity and learning counted for absolutely nothing. When he went out his self-confidence was gone forever and in the end we find him a disciple. It is useless to come to Jesus with a challenge or a compromise.

Jan. 17. *God's Love to Men.*—*John 3: 16-21.*

To what shall we liken it? With what shall we compare it? John in the spirit of his Master turns to fatherhood for his comparison. The Father gives—he gives his Son—he gives his only Son. For what? That he might have many sons made after Christ's image and companions of his glory. See how belief changes men. Our works were aimless or evil, but now they are wrought in God.

Connecticut

The City of Elms

A recent informal conference at City Mission Hall, intended to bring the churches into closer touch with the work centered there, revealed two facts with fresh emphasis. First, that many persons cannot content themselves in the ordinary city church, because it is not in its nature to continue indefinitely an effusiveness of welcome which assures and reassures the devotee that he is missed when he is absent and adored when he is present. For such, the mission hall seems to be a permanent necessity, to furnish the sort of hothouse environment required. The second fact is, that all the churches are doing all the time a quiet but important city mission work, varying according to their field and constituency, but effective, because personal and vital as well as churchly.

The work of nearly a hundred students from the Divinity School is making itself felt in the city churches. They are getting into personal touch with many people in Bible study and other forms of religious work. Opportunities for visitation they especially like. In various lines, such as work for young people, home departments, boys' clubs, missions, they put in an average of over six hours a week each. The effect is sure to become more noticeable as time goes on. Incidentally many students are getting acquainted with the distinctive type and manner of religious life which prevails in New England.

W. J. M.

Men and Churches

LITCHFIELD NORTHEAST

Winsted First has just organized a promising Men's Club, which discusses current history and the questions of the day. It will have addresses, to which ladies will be invited, by Rev. Messrs. R. H. Potter, John Calvin Goddard and H. K. Job. Winsted Second has decided to change its second service from afternoon vespers to the regular evening meeting.

Torrington Center is enjoying on Sunday evenings a series by Dr. A. W. Ackerman, entitled *The Weaponless Man with the Ox Goad*, a story of the times of the Judges. Dr. Ackerman is holding an interesting Monday evening Bible class on Jeremiah and His Message. Attendance has reached fifty.

FROM COUNTRY TO CITY

A close and competent student of hill towns and their churches makes this statement: Harwinton during the last ten years has lost by letter 51 members more than she has received in the same way; while the two largest Congregational churches in the state, New Britain South and Waterbury Second, have received more by letter than they have thus lost—the one 91 members, the other 59. Furthermore, the Winchester church within a given ten years has contributed six deacons to prominent Congregational churches and one Methodist class leader. *Hæc fabula docet* a good many things: (1) that not only do the strong bear the infirmities of the weak, but they bear off their strength and make the strong stronger; (2) if it were not for the hill towns where would the city churches be? (3) that if the hill town is decadent the country church is not; it is only bearing fruit to heap up the city church's basket.

T. C. R.

The New Church at Oakville

Twenty years ago Second Church, Waterbury, started a mission work in Oakville, a suburb. Recently the place has grown remarkably, and a year and a half ago a union church was organized and the chapel was enlarged. The membership was largely Congregationalists, with a few Baptists and Methodists. They lately voted to change their organization into a Congregational church, and so a new church of forty-five members has been added to the sisterhood in the Naugatuck valley. Rev. Adam B. Lutz of Bethlehem, Ct., has accepted a call to the pastorate.

R.

Home Missionary Rallies

These have been held recently at North Haven, Deep River, Georgetown, Unionville, North Woodbury, Vernon, Milford, Watertown and Stafford. Secretary Ives being assisted by Rev. W. G. Fuddefoot, Rev. C. W. Shelton and Miss M. Dean Moffatt. Since beginning his work as secretary in November, 1899, Mr. Ives has visited 288 churches, 233 of them for the first time in this capacity.

J.

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Send for a free sample of Mellin's Food.

Mellin's Food Company, Boston, Mass.

Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie E. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 807, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 163 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Aids in building churches and parsonages. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 23d St., New York, N. Y. Rev. U. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcox, Y. M. C. A. Building, San Francisco, Cal.; Field Secretaries.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Townsend St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 801 Congregational House. Annual membership \$1.00; life membership \$50.00. Mrs. Henry G. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborn, successor to Barns & Snow, Room 801 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other states. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 615, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chi. geo. office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 23d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational House, Fourth Ave. and 23d St., New York; Treasurer, Rev. Samuel B. Forbes, 206 Withersfield Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The *Missionary Department*, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. Mr. A. Duncan, P. O. Box 15, Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The *Business Department*, in charge of the Business Manager, and known in the trade as the *Pilgrim Press*, publishes *The Congregationalist and Christian World*, the *Pilgrim Series of Lesson Helps* and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago *Agency* at 175 Wabash Ave., Chicago, Ill.

The Day of Prayer for Colleges—Which Date Shall Be Observed

The custom inaugurated in our churches many years ago of observing the last Thursday in January as a Day of Prayer for Colleges is no longer uniform, since a few years ago the World's Student Federation of Y. M. C. A.'s set apart the second Sunday in February for this purpose. In order to find what is the practice of colleges and universities more or less closely affiliated with the Congregational denomination, Sec. E. S. Tead of the Education Society recently sent to forty-three institutions these two inquiries: (1) Do you observe the last Thursday in January, usually known as the Day of Prayer for Colleges, in whole or in part? (2) Do you favor a change to the second Sunday in February, and why? Thirty-five replies were received. We have summarized the reasons given by fourteen institutions for adopting the new date and those of twenty institutions for retaining the old day. The subject is considered in our editorial columns. Yale has ceased to observe the day, believing that college students pray to more purpose in connection with their regular work than when they take a holiday for it.

IN FAVOR OF THE FEBRUARY SUNDAY

These include all the New England colleges except two, and several in the Interior and Western states, as follows:

Bowdoin prefers the second Sunday in February chiefly because Sunday observance does not interfere with regular work nor lend itself to the uses and abuses of a holiday.

Dartmouth.—The last Thursday in January comes in the period of midyear examinations. A holiday in the week is likely to do more harm than good. Special days have not the same religious meaning as formerly. President Tucker doubts the value of this particular kind of religious effort in connection with colleges.

Middlebury believes the later date most suitable because most generally observed throughout Christendom.

Williams cannot return to the older date because the churches are no longer engaged in earnest prayer for colleges at that time.

Amherst finds Sunday a better day, and believes that the church services may then be directed upon the lines of liberal education.

Smith.—Midyear examinations come at the end of January. The tendency on the part of students was to observe the week day as a holiday and on the part of the churches to disregard the day altogether. The second Sunday in February is set apart by the Student Federation. A more reverent observance of the day is secured, and the religious life of the college has been promoted by the change.

Wellesley is led to make the change this year by various considerations, especially as this date is fixed by the Student Federation.

Western Reserve, Ohio, has changed because the last Thursday in January comes in the period of midyear examinations. The larger reason given is that college men are less influenced than formerly by Decision Days, that is, by direct appeals at appointed times to become Christians. A Sunday service seems less a special occasion than that on a week day set apart from usual work, and therefore more desirable.

Knox, Illinois, has changed because of the earnest solicitation of the general committee of the Y. M. C. A. and because of objections to the old arrangement and advantages of the new.

Iowa changed because the last Thursday in January comes just about the end of a semester, because Sunday is more convenient than a week day and because college religious work

is carried on through student organizations, which have fixed on the later date.

Washburn, Kansas, finds the last Thursday in January inconvenient, coming at the end of the semester in the midst of examinations.

Rollins chooses the newer date because it is a Sunday, because the earlier date comes at the end of a semester and because it puts the college in touch with the World's Student Federation.

Talladega changed last year in order to be in harmony with the World's Student Federation and with the Y. M. C. A., believing that the majority of Christians are disposed to adopt this day.

Pacific changed last year, being requested to do so by the young men in the Y. M. C. A. and because the observance of a day of prayer, which originated in the churches, has been left mostly to the colleges and has become a college matter rather than a church observance. The religious life and work of the students seems to have been mainly committed to the college Y. M. C. A.

IN FAVOR OF THE JANUARY THURSDAY

The following colleges continue to observe the last Thursday in January:

Mt. Holyoke has special services, has not been troubled with lack of attendance or use of the day for purposes out of harmony with its object and believes that a greater impression is made on the student body than observance on Sunday would make; but in view of changing custom sees that all colleges may eventually adopt the new plan.

French-American (Springfield) believes a special day is better than merely changing the direction in which Sunday is used; prefers to stay with the churches rather than go with the Y. M. C. A., but thinks the change to second Sunday in February may move the churches to take up for one Sunday in the year the consideration of their responsibilities for Christian education.

Oberlin, Ohio, sets aside the entire day, finds no difficulty in making it profitable, the services being largely attended; would be most sorry to give it up, believing that Sunday gives no such emphasis to the purpose as does the setting aside of a midweek day.

Marietta, Ohio, finds the day important in the religious history of the college, and, not having midyear examinations or any Sunday service of its own, prefers the week day.

Olivet, Michigan, favors midweek day, but is willing to change for the sake of uniformity.

Beloit, Wisconsin, suspends usual exercises, holds one required service and several voluntary meetings, believes that better results are secured by the present custom and would much prefer to retain it, every Sunday being ideally a day of special service for the college.

Ripon, Wisconsin, finds that the January day is observed by a larger number of churches in the state than formerly, with a steady increase of interest.

Tabor, Iowa, knows of no special reasons for changing the date, but would make any modification necessary in order to have all Congregational churches unite on one day.

Carleton, Minnesota, holds special services, to some of which the townspeople are invited, anticipates the day as an occasion of spiritual quickening, and has almost invariably found in it a rich blessing; would keep the old date because of its hallowed associations and tender memories.

Drury, Missouri, has a constituency from several denominations, does not have a separate Sunday service, and the only way to bring the students together for this purpose is to do it on a week day.

Berea, Kentucky, has a required preaching service and voluntary prayer meetings. The occasion has been greatly blessed to the college. A Christian institution ought to pause on a week day once in each year and show that it regards religion as the supreme thing.

Fargo, South Dakota, gives up the day to appropriate services and finds it helpful, but would adopt the day generally chosen.

Fairmount, Kansas, would prefer the second Sunday in February because it is now generally chosen.

Colorado has made much of the day, which has been exceptionally helpful in maintaining the religious life of the college, and is not disposed to give up the old day.

Atlanta, Georgia, prefers the earlier date mainly for reasons of association.

Fisk, Tennessee, observes both days, but would prefer to keep the day appointed by the churches.

Tougaloo, Mississippi, prefers a special week day, as giving the occasion more emphasis than a Sunday observance.

Pomona, California, favors some change, but finds that either date is likely to be interfered with by midyear examinations.

Yankton, South Dakota, and *Howard, Washington, D. C.*, observe the last Thursday in January, but make no comment.

Monthly Missionary Service for January

PREPARED BY THE MISSIONARY COMMITTEE OF THE MASSACHUSETTS STATE ASSOCIATION

Topic: The making of Christian man and Christian communities in South Dakota, Washington and Illinois.

Make the service bright quick, with plenty of movement. Have the parts follow in easy succession. Impress the necessity for careful preparation upon all who are secured to take part. Enlist the men. The importance of any cause is likely to be estimated according to the kind of people who are interested in it.

Results sought: Knowledge of conditions and missionary work in these states. The creation of the firm conviction that our churches do change life and fashion the life in the communities where they are.

Helps: The *Home Missionary* for November and December. Good maps of South Dakota, Washington and Illinois. Pictures and photographs.

SUGGESTED PROGRAM

1. Hymn, "Watchman, tell us of the night."
2. Opening words: Acts 4: 12, 13; Rev. 21: 1-4; 19: 1.
3. Hymn, "We are living, we are dwelling."
4. Address: How religion makes manhood and good citizenship and so is what the West needs. Hence the necessity of home missions. 5. Home missions in South Dakota. *Home Missionary* for December. (a) Beginnings and the church at Yankton. (b) The gift to the West in men from Lake Henry, Meehling and Redfield. (c) Camfield and Ward Academy. (d) Father Nichols and Mission Hill. (e) Centers of influence from which we are trying to influence the life of the state—149 churches, Ward Academy, Yankton and Redfield Colleges. (f) Mount and distribute pictures of Rev. Mr. Nichols and the Camfield group.
6. Material church progress in Washington. *Home Missionary* for November, page 16. (a) Present situation and possibilities. (b) Pilgrim and Plymouth Churches, Spokane and West Seattle. (c) Whatcom, Edgewater; University Church, Seattle. (d) The coming republic of the Pacific and our present equipment for taking it for Christ. One hundred and twenty-five churches, 11,000 Sunday school scholars. Whitman College.
7. Businesslike home missionary work in Illinois. *Home Missionary* for November. (a) Great increase of population. (b) Work in the great cities. (c) Foreign and mining population. (d) In the villages. (e) Evangelistic work. (f) The glory of Congregationalism, e. g., Somonauk.
8. Prayers: For the men and work in each state.
9. Hymn, "Onward, Christian soldiers."
10. Closing words.
11. Gloria.
12. Lord's Prayer.

White Flour

Starvation

\$20,000.00

Experiment

Post says that one pound of Grape Nuts

furnishes more nourishment than ten pounds of meat, wheat, oats or bread.

He has a reason for the statement. The white flour makers issued millions of circulars denouncing him for the statement.

Post further says the excessive use of white bread causes disease of the bowels, frequently ending in peritonitis and appendicitis.

Close under the shell of the wheat lie the phosphates, potash and other elements absolutely demanded by the body for its proper feeding, particularly for the nerve centers and the brain. Also close under the shell lie the elements of the diastase required by the body to change the starchy part of the wheat into Grape Sugar during the process of digestion.

But the white flour miller throws out these important elements

because they darken the flour. The white flour of the present day is almost entirely composed of starch, and the elements that will help digest that starch are left out; therefore when much starch, even in the shape of white bread, is put into the stomach it passes into the intestinal tract where, instead of being digested, it ferments and causes trouble.

It was to remedy this trouble that Grape-Nuts

was invented, for practically the same methods that Nature uses to digest the starch are used in the manufacture of Grape-Nuts, so that the famous food goes into the body in the form of Grape Sugar—that is, the starch has been changed and the first act of digestion has taken place.

The result is that the human body is furnished with valuable food elements in the most perfect form.

Now comes along the Maine Experiment Station to question Post's claim regarding the value of one pound of Grape-Nuts. They learnedly discuss the subject and produce a statement showing more calories of food value in ten pounds of bread than in one pound of Grape-Nuts.

That is not the question at issue. Like many other pseudo-scientific dabblers, they befuddle themselves and become lost in the maze of scientific effort.

How much food value will the system absorb, take up, make use of, that's the question.

Suppose you feed a man 10 pounds of sugar, (which is nearly all pure nourishment). Would his system absorb 10 pounds? He would probably be made sick and really lose weight and strength. But suppose you prepare the sugar so he could quickly digest and assimilate it and absorb into his system the nourishing properties of it, is it not clear that 1 pound of such food would furnish him more nourishment than his system would absorb than the 10 pounds, or even 50 pounds, of raw sugar?

That is exactly the case with Grape-Nuts. The elements of wheat and barley are scientifically treated in exactly the way the human body treats them to accomplish the first act of digestion, that is, the change of starch into Grape Sugar.

The makers of white flour sacrifice the most valuable part of the wheat

in order to keep the flour white. A man fed on white bread alone will gradually become a shattered nervous wreck and die. He can't possibly live unless he is furnished with the food elements required by nature to sustain life, and some of the most powerful are entirely absent in white bread. Every element in the wheat and barley is kept in Grape-Nuts, and man or animal can live indefinitely on that perfect food. We have records of several thousand cases where people have been unable to maintain health, weight and strength on meat, wheat, oats or bread and have been able to increase weight, vitality and strength on the little portions of Grape-Nuts taken as a portion of each meal.

We will place against \$10,000.00 to be deposited by the Maine Experiment Scientists (?) and the total \$20,000.00, less cost of experiment, to be paid to them for their trouble and work if they prove our claim untrue. If they fail, the amount to be paid us for our time and labor of demonstration.

Common earth and air contain the raw elements necessary for man's food but even if a scientific state official should tell you that, would you therefore eat 10 pounds of earth and expect to extract its nourishment? It requires the curious and wonderful manipulation of the laws of the vegetable kingdom to select and combine and prepare these food elements

of the soil in such a way that men and animals can absorb and make use of them. Hence we have vegetables and grains. So it still further requires the intelligence and skill of man to cook and prepare the vegetables and cereals to make them digestible and fit.

The greater the intelligence and skill displayed

in preparation and the more nearly the laws of digestion of food are followed the more perfect the result. We have the true scientific facts for the basis and the practical everyday results with feeding millions of people for our proof and the statement stands on the solid rock of fact one pound of Grape-Nuts will supply more nourishment than the system will absorb than 10 pounds of meat, wheat, oats or bread.

We are at home every day, come and see us. If you are a Scientist (?) from Maine bring your wallet.

The "London Lancet," one of the greatest medical authorities in the world has to say:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble portion contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': moisture, 6.02 per cent.; mineral matter, 2.01 per cent.; fat, 1.60 per cent.; proteids, 15.00 per cent.; soluble carbohydrates, &c., 49.40 per cent.; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may mean. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in a very satisfactory and rich proportion and in an easily assimilable state."

Postum Cereal Co., Ltd.,
Battle Creek, Mich.

Record of the Week

Calls

BRATTY, SQUIRE T., Bowdle, S. D., to St. Charles, Minn. Accepts.
 BILLINGS, EDW. N., Londonderry, Vt., to Chepachet, R. I. Accepts.
 BOSARD, WESLEY R., Dodge Center, Minn., declines call to Waseca.
 CAMERON, MALCOM J., Prairie du Chien, Wis., to Gay's Mills. Declines.
 CURRAN, EDWARD C., Gaston, Ore., to Mississippi Ave. Ch., Portland.
 DANFORTH, J. ROMEYN, High St. Ch., Auburn, Me., to First Ch., New London, Ct.
 DAVENPORT, MERRIAM B., to remain another year at Maine, N. Y.
 DAY, W. R., to Fairhaven, Wn. Accepts, and is at work.
 GILPATRICK, HOWARD, to remain another year at Hope, N. D.
 HANCOCK, GEO. H., Cleveland, O., to Cannon and Cannonsburg, Mich. Accepts.
 HILLS, WM. S., Nickerson, Kan., does not accept call to Brookville, but to Okarche, Okl., where he is already at work.
 HOLDEN, FRED C. A., New Haven, Ct., to Bernardston, Mass.
 HUNT, WM. S., Telluride, Col., to Webster, S. D. Accepts.
 KERSHAW, JOHN, New York city, to New Plymouth, Ida. Accepts, and is at work.
 KNIGHT, WM. A., Berkeley Temple, Boston, to Brighton. Accepts.
 LOBA, JEAN F., First Ch., Evanston, Ill., declines call to First Ch., San Diego, Cal.
 MANN, WM. G., Warren Ch., Westbrook, Me., to Immanuel Ch., Worcester, Mass. Declines.
 MASON, HORACE C., Pullman, Wn., to Ritzville. Declines.
 MITCHELL, GEO. A., Millburn, Ill., to Gross Park Ch., Chicago. Accepts, and is at work.
 MOORE, WM. N., to remain indefinitely at Sioux Falls, S. D.
 MOUSLEY, WM. H., Quechee, Vt., to Ticonderoga, N. Y. Accepts.
 RAYMOND, C. REXFORD, professor of English Bible and superintendent of Extension Department at Berea College, Ky., to Bellevue, O. Accepts.
 ROWELL, JOHN A., recently supplying at Gay's Mills, Wis., to Hillsboro. Accepts.
 SHEARER, HERMAN A., Pinckney, Mich., to work under the California H. M. Society, at Paradise. Accepts.
 SHELTON, CHAS. W., to become secretary of the N. Y. State Home Missionary Society, with probable superintendency of the N. Y. City Church Extension Society. Accepts.
 SUTHERLAND, WARD T., Oxford, N. Y., to Wells-ville. Accepts.
 WOOD, FRED. C., Alba, Mich., to Central Lake. Accepts.
 WOODMAN, GEO. E., Jr., for five years pastor at Monmouth, Me., to Wilmington, Vt. Accepts.
 WYCKOFF, HERBERT J., Topsfield, Mass., accepts call to Chelsea, Vt.

Resignations

CROSS, ROSELLE T., York, Neb., on the completion of ten years' service. Church declines to accept, but grants a long vacation which Mr. and Mrs. Cross will spend in Florida.
 CHILDS, WM., Kalkaska, Mich., after a four years' pastorate.
 DOUGLAS, CLINTON, Albion, Neb., to take effect April 1, to go with a colony to organize Pilgrim Ch., Smyrna Park, Cal.
 HAMMER, HENRY A., Harmony Ch., Guthrie, Okl., to take effect Feb. 15. Will return to missionary work in Morocco.
 KNIGHT, WM. A., Berkeley Temple, Boston.
 MERRILL, HARRY E., San Jacinto, Cal., to take effect March 1, closing a five years' pastorate.
 SHELTON, CHAS. M., Field secretaryship of the Congregational Home Missionary Society.
 SUTHERLAND, WARD T., Oxford, N. Y.
 WYCKOFF, HERBERT J., Topsfield, Mass.

Stated Supplies

ATHERTON, ISAAC W., Jamul, Cal., at Port Costa.
 GREELEY, FRANK N., Berkeley, Cal., at First Ch., San Diego.

Ordinations and Installations

WEST, L. LESTER, 1. Second Ch., Norwich, Ct., Jan. 2. Parts: Rev. Messrs. C. H. Ricketts, C. A. Northrop, and Drs. Lewellyn Pratt and S. H. Howe.

Dismissions

TWEEDY, HY. H., Plymouth Ch., Utica, N. Y.

Continued on page 73.

The American Soldier

in the frigid zone of Alaska or in the torrid zone of the Philippines can enjoy the delicious flavor of Borden's Eagle Brand Condensed Milk in his coffee, tea or chocolate. Established in 1857 it has stood first for forty-five years.

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In this sparkling serial story of American society Mr. David Graham Phillips makes us personally acquainted with a certain type of Englishman. His campaign, begun on the liner, is continued in New York, Boston, Washington, Philadelphia and Chicago. In each of these cities we are given a glimpse of the local "Smart Set" and its own peculiar fads and foibles. The end—an unexpected one—comes in Chicago. Another strong feature now running:

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Record of the Week

(Continued from page 72.)

Personals

AYER, FRANKLIN D., pastor emeritus of First Ch., Concord, N. H., was recently given \$70 in connection with his seventieth birthday.

KYTE, JAS., and wife, S. Braintree, Mass., will spend the winter with their daughter in Washington, D. C.

SALLMON, WM. H., on closing his work at South Ch., Bridgeport, Ct., to enter upon the presidency of Carleton College, Northfield, Minn., was given \$300 by the church, and received also many gifts from individuals.

SHELDON, FRANK M., Greeley, Col., has been granted an increase of \$100 in salary.

Happenings

BOSTON, MASS., Jamaica Plain, Central, Three officers, the superintendent of the Sunday school, his assistant and the head of the primary department, lately resigned. The school presented them respectively with a handsome clock, a picture and a set of Thackeray's works.

CANDIA, N. H. Church records dating back to 1766 were destroyed by a fire which consumed the residence of the church clerk.

ROCHESTER, N. Y., Plymouth, The Home Missionary Society, through its president, Dr. F. S. Fitch, offers to take charge of the church and bring it into harmony with the denomination. The trustees will act on the proposition Jan. 13.

Bequests and Other Gifts

CONCORD, N. H., to First, From Hon. Henry Kirke Porter, a native of Concord, recently elected to Congress from Pittsburg, Pa., a memorial tablet in honor of Rev. Israel Evans, chaplain in the American army during the Revolution, and minister of this church, 1789-1797. This completes the tablets in memory of its four deceased pastors, 1730-1867.

MADISON, ME. Individual communion set, from an absent member whose love for the home church is still strong. New folding chairs have been purchased for chapel use.

NORTH MOODUS, CT. By the will of Mason H. Stillman, who recently died, to First Congregational Church, East Haddam, \$5,000; to each of the other churches in town, \$100 each; to the C. H. M. S. and Am. Bible Society, \$100 each.

ROCKY HILL, CT. Two silver offertory plates in memory of Dr. Rufus W. Griswold, from his widow.

SKOWHEGAN, ME. By the will of Dea. Joseph Wyman the Island Ave. church receives \$1,000, the church at East Madison \$500, and the Maine Missionary Society is residuary legatee, the income from invested funds to be used for missionary work in Somerset County.

Unusual Features

GRINNELL, IO. This Sunday school, the largest among the Congregational churches of the state, has adopted a plan for graded work. It is optional with the classes, but out of a total of fifty-five teachers four only have expressed a desire to retain the International lessons. The pastor, Rev. E. M. Vittum, who also superintends the Sunday school, will send a copy of the course prescribed to any one desiring it.

NORTHAMPTON, MASS., Edwards. At the Sunday evening service of the Men's Club, Dec. 28, a unique and original story of The Man who Threw Away Christmas was read by Prof. I. F. Wood of Smith College. An elaborate musical service, with a large and well-trained choir, was given by Prof. E. B. Story, organist.

Dedications

DAVENPORT, IO., German, Dec. 21.

LANARK, ONT. New edifice to replace the one burned over a year ago. Rev. Messrs. Hugh Pedley and R. K. Black preached.

WHATCOM, WN. Dec. 14, edifice costing \$9,000, with services given valued at \$1,000. It is free of debt and \$1,500 have been raised by the young people for a pipe organ. Rev. R. K. Ham is pastor.

Material Improvements

BENNINGTON, N. H. Parsonage painted and papered to greet the new pastor, Rev. W. F. Bartley.

BRAINTREE, MASS. Stained glass window, painted by Eastman, in memory of Mrs. Elizabeth Thorndike. The subject, Charity, is taken from a window in New College, Oxford, Eng., designed by Sir Joshua Reynolds. The new window was unveiled Christmas Sunday, when the pastor, Rev. F. W. Burrows, paid a tribute to her life and work.

BRIDGEPORT, CT. Contract let for a new building for Italians, to be completed in about a month. It is probable that a church will be recognized, and

Mr. Carlo Carreta, who is successfully carrying on the work, ordained.

CADILLAC, MICH. Building reshingled and repaired, and \$500 spent by the ladies in decorating the interior, under the direction of the Marshall Field Co., Chicago. New chandeliers put in.

DUBLIN, N. H. Trinitarian has improvements costing nearly \$900. This sum came mostly from summer people. Rev. R. Kidder of Boston, and his wife, rector of the Episcopal chapel during the summer, contributed much to its success. Rev. G. H. Heflon is pastor.

EAST HARTFORD, CT., has just raised \$1,000 toward extinction of its debt. A like amount is to be contributed each of the next two years, when the burden will be entirely removed. A beautiful book is about to be issued as a memorial of the recent 200th anniversary of organization.

NORTHFORD, CT. Repairs costing \$800, covered by subscriptions promptly paid.

SOUTH WINDSOR, CT. House of worship renovated and beautified. Three memorial windows to be placed therein, one in memory of Rev. Timothy Edwards, father of the renowned Jonathan, and pastor here, 1694-1758.

Council at Gardiner, Me.

In regard to the council in Gardiner it is only fair that the following facts should be stated:

1. The minority had nothing to do in calling the council, did not select any of the persons who composed it, and did not formulate any of the questions to be submitted to it.

2. Notwithstanding this, they offered to come before it and state the reasons of their course, even after the adoption of the rule that no "statement impeaching the character or integrity of any individual." The minority did not withdraw because of the above rule, but offered to proceed within the limits of that rule, and they were not allowed to do so.

3. The questions submitted by the majority in their letter missive did not touch but in the slightest degree the difficulties. Of course the council could not go beyond the wording of the letter missive.

4. The minority, finding there was no opportunity to state the reasons of their course, did not withdraw until they offered to the church, through the council, to unite at any time in a council chosen equally by each party, to which all matters of difference should be submitted. After taking this just and fair ground they withdrew.

The minority are satisfied with the findings of the council, and stand ready to refer the remaining questions of difference to a mutual council at any time.

SMITH HAKER.

[This letter is inserted, by request of the signer, exactly as sent.]

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Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

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A Fairy Sandwich with an upper and lower crust of indescribable delicacy, separated with a creamy flavoring of

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Chocolate, Vanilla,
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Mr. Tweedy's Work in Utica

Rarely is a council called upon to perform a harder task than that laid upon the representatives of twelve central New York churches convened at Utica last week to advise as to the resignation of Rev. Henry Hallam Tweedy as pastor of Plymouth Church, Utica. No sooner was his call to Second Church, Bridgeport, Ct., made public than the entire city of Utica joined in an attempt to induce him to remain at Plymouth. The prolonged session of the council was pathetic in its revelation of the tender love with which this young pastor was regarded by his people; but its advice sustained the



decision of Mr. Tweedy, and at the beginning of the year New York Congregationalism passed over to New England one of its ablest sons.

During his four years at Plymouth, his first pastorate, Mr. Tweedy received into the church 181 persons, and leaves a membership of 400, a net gain of 127. The weekly offerings have increased from \$1,600 to \$2,700, more than 65 per cent; and a mortgage of \$8,000 has been practically wiped out. For the fact that Plymouth is today one of the most promising and strongly organized Congregational churches of central New York, Mr. Tweedy is largely responsible.

He has been a force in civic life scarcely less than in Congregational circles. The prominent newspapers of Utica recently published leading editorials in highest commendation of himself and his labors. Many residents would echo the sentiments of a Roman Catholic who said, "I have known Utica for fifty-eight years, and I scarcely remember a single instance in which a minister has made so deep an impression upon the city as Mr. Tweedy has done."

H. A. J.

The Heart of the Commonwealth

EMPHASIZING FELLOWSHIP

For more than a year the Worcester Congregational Club, by addresses and discussions, has been emphasizing Christian fellowship. It has discussed the problems and relations of city and country churches, also the relations of larger and smaller city churches. The fellowship committee arranged for a ministerial retreat last spring, and recently provided for an all day fellowship meeting for the churches. The theme discussed was, The Spiritual Power of the Church, as conditioned by its conception of its mission, fidelity to the truths of the gospel, loyalty to Christ, dependence on the Holy Spirit and the consistency of its members. Also the Spiritual Power of the Church as related to its activities, viz., teaching, evangelistic, reformatory, philanthropic. The speakers were Rev. Messrs. F. J. Van Horn, C. J. Hawkins, T. E. Babb, J. R. Thurston, A. W. Hitchcock, E. W. Phillips, Drs. Willard Scott, W. W. Jordan, Frank Crane and Eldridge Mix.

THE STEREOPTICON IN SUNDAY SCHOOL

Rev. J. H. Matthews, pastor of the Lake View Church, during the past two years has greatly brightened and freshened the review Sunday school lessons by stereopticon views, which have become deservedly popular through the county. He has prepared a very attractive illustrated report of the International Sunday School Convention held at Denver, which he is giving with acceptance before the schools of this Sunday school district.

MISSIONARY ACTIVITY AT ADAMS SQUARE

This has been the feature of church work recently. Two barrels of clothing have been sent to the State School, and the tuition of a student provided. The Junior Endeavor Society has opened a bank account to meet future needs, with an initial deposit of

\$40. The church closes the year with the best financial record since organization.

UNION'S MIDWEEK SERVICE

Dr. Crane talked to the men on a recent evening on how to make the midweek service sufficiently interesting to secure their attendance. He proposed a departure from the usual prayer meeting program to a service more popular and instructive. His suggestions were opening devotional exercises, followed by practical talks and discussions by specialists, physicians, lawyers, tourists, employers and employees, the working men, with an occasional literary evening and social gathering. The experiment will be watched with decided interest.

R. W. P.

From the Queen City

The Walnut Hills Church has enlarged its work by the addition of a School of Industrial Art, with twelve or more departments. Instruction is given, by competent teachers, in sewing, dressmaking, embroidery, piano, stenography, china-painting, pyrography, millinery, basket weaving, chair caning, French and German, physical culture and cooking. The school is in session every Saturday from 10 A. M. till noon, and starts off with a large enrollment and great promise. Its object is, in part, to interest in practical Christianity people who are not drawn to the churches through their religious activities.

Two venerable members of this church, greatly honored and beloved, were given a surprise recently on the fiftieth anniversary of their marriage, and presented with \$380.

The Cincinnati Union celebrated Forefathers' Day at Lawrence Street Church. The Welsh choir of fifty voices, the largest chorus choir in the city, contributed to make this the best meeting since its organization three years ago. Rev. Charles H. Small of Springfield gave an admirable address on Perpetuating the Principles of the Pilgrims. The union has voted to continue the Cincinnati Congregationalist another year, with Dr. D. M. Pratt as editor, each church contributing its part toward the cost of the paper.

The critical illness of Rev. R. W. Harris will cripple the work of Storrs Church for many weeks. Rev. G. Campbell Morgan's itinerary brings him to Cincinnati for two weeks in February. In preparation therefor a religious canvass of the city will be made, chiefly by the pastors, assisted by picked workers.

D. M. P.

A candidate recently examined by a council of Congregationalists in Vermont and ordained to the ministry had this to say on a matter of very vital interest, "I am in full sympathy with the Congregational polity and also with the recent trend toward greater unity and centralization in order to efficiency of effort in accomplishing the great ends of all Christian organization." If this is an opinion common among the young men entering our ministry, and it would be natural for it to be, then there are changes ahead.

CHILD WEAKNESS.

You can worry for months about your weak child and not succeed in doing it a fraction of the good that comes from little daily doses of Scott's Emulsion.

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AN OBJECT LESSON

In a Restaurant

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nut shell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and, in fact, are not strictly a medicine as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving a much needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fongera & Co., 30 North William St., N. Y.

"CHARITIES"

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Dr. E. A. HORTON says:

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In and Around Boston

An Advance in Sunday School Work

It was inspiring to see the Chapel Hall of Boston University filled, last week, with pastors, superintendents and teachers at a three days' Sunday school institute. The program promised to reward those who attended, and the promise was fulfilled. The two addresses by Prof. F. K. Sanders of Yale on the Acts were simple, practical, admirable illustrations of modern historical study of the Bible. President Woolley of Mt. Holyoke College presented the results of her study of the prophet Amos in such a way as to make her hearers wonder why no usable manual exists for the study in Bible classes of the earlier prophets. Prof. H. H. Horne of Dartmouth packed volumes of instruction and suggestion into his talks on principles and methods of teaching, and Mr. E. P. St. John of Clark University held the sustained attention of the audience as he twice discoursed on psychology.

Thus the new Bible, the new pedagogy and the new psychology were set forth by experts in ways which showed what they are and why they have come to be essential in Sunday school teaching. This work was supplemented by excellent addresses from Miss Lucy Wheelock of the Kindergarten Training School, Miss M. E. Slattery of the State Normal School, and by those faithful leaders in their departments, Misses Kinsman, Stock and Robbins, and Mrs. Stebbins. The presence and participation of President Warren and members of the faculty of Boston University, President Harris of Amherst, Dr. Winship of the *Journal of Education*, and others well known in the field of higher education, indicated a growing appreciation of the importance of the Sunday school as an educative power, and prophesied its fuller recognition as an essential factor in the intellectual as well as the spiritual culture of New England.

Boston Ministers' Meeting

The annual devotional meeting last Monday proved fraternal and worshipful. Rev. F. H. Page of Lowell was in charge. Dr. F. E. Clark reported a hopeful outlook in the various American cities he had recently visited. Drs. Patrick and McElveen, Rev. Messrs. W. J. Batt and J. F. Brodie also took part. Dr. Albright, in a humorous little speech, withdrew as moderator in favor of Rev. A. F. Pierce.

SMALL MONEY.

What a Quarter Did.

The person who uses the brain and nerves actively needs food to rebuild them and replace the waste, and should not rest on stimulants. Coffee excites these organs so they cannot get the necessary rest and nourishment and steadily tears them down, then other disorders follow.

"I am under a constant nervous strain, as I have 52 girls under my care," writes a school teacher from Knoxville, Tenn.

"I suffered terribly with indigestion and nervousness in its worst form, and paid out hundreds of dollars in doctors' bills. Many of my friends advised me to quit coffee and use your Postum Food Coffee, and I tasted it once and it was something horrible. Some time later I met a friend who wished me to try a cup of Postum and her manner was so convincing that I finally tasted the Postum to please her. Great was my astonishment to find it so different from what I had drunk before, and I immediately asked how the difference in taste was brought about and discovered it was simply that the first I had was only boiled a minute or two, whereas 15 minutes' boiling brings out the delicious flavor and food value; so I determined to use Postum in the future, following the directions carefully, and have done so ever since.

"My indigestion has entirely left me, my nervousness gone, and I now feel bright and well after the most tiresome day in the school-room. A little 25 cent package of Postum did me more good than the hundreds of dollars I paid for doctors and medicines." Name given by Postum Co., Battle Creek, Mich.

Mr. Knight Goes from Berkeley Temple to Brighton

Rev. W. A. Knight, coming from Central Church, Fall River, was installed pastor of Berkeley Temple, Jan. 16, 1902. After a year's faithful labor he is convinced that he cannot solve the problem he has been called on to face, without a strain which would imperil his health and future usefulness. As he stated in his letter of resignation presented to the church Friday evening, Jan. 2, the available membership when he came was reduced to a fraction of the number nominally on its roll, the methods which have made the church famous had, in part, been found wanting in effectiveness, and a complex financial problem held the church in its clutch. While Mr. Knight was considering these matters, which have not materially altered since his coming, in their bearing on his future relation to Berkeley Temple, the committee of the First Church, Brighton, knowing something of the situation, invited him to look over that field with a view to becoming its pastor. A call was unanimously voted to him at the Friday evening meeting, Jan. 2, and by means of the telephone, at the same hour that Mr. Knight laid down his office in one church, he knew that he was about to assume the pastorate of the other.

The Congregational Church Union, representing the Congregational churches of Boston, holds the Berkeley Temple property in trust, and in its plans for the future the church will no doubt be aided and advised by that body. It has had a good year in the growth of its membership and stability of its attendance. It has made some progress in adjusting itself to its conditions and adapting its work to the needs of the South End with its rapidly shifting population.

As Mr. Knight's transfer from Berkeley Temple is practically settled, as he goes from one church to another in the same city, and as he has twice been installed in the same state after examination by councils within five years, it would seem feasible and fraternal for the two churches to unite in calling one council, which should approve and complete his dismissal from the one church and assist in his installation with the other.

Dr. Lorimer Remains in New York

At last the question of Dr. Lorimer's return to Tremont Temple seems to have been finally settled. The vote to call him, as announced last Sunday morning, was 490 in favor out of 680 ballots cast. His formal declination was read to the church members remaining after the communion service. It is to be hoped that the church will now unitedly turn to the task of securing a pastor.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 2

Miss L. L. Sherman, secretary of the Woman's Home Missionary Association, brought to this New Year's meeting helpful thoughts of the privileges of endurance as good soldiers of Jesus Christ, and of the fellowship each one may have with the great army of the world's workers, under the Captain of our salvation. In connection with the topics for the week on the Prayer Calendar, For Greater Faith in Prayer and its Wonderful Power, and For the Conversion of All the World to Christ, Miss Kyle gave information from Japan and Turkey.

A great pleasure was the presence at this meeting, for the first time in more than four years, of Miss Ellen M. Stone, who spoke of the wonderful answer to prayer in the deliverance of the captives, referring to the fact of the anniversary of "Baby Elenchie's" birth, Jan. 4, and to the peril of missionary workers in Macedonia. Notice was given of the Suffolk Branch prayer meeting to be held in the chapel of the Old South Church, Thursday, Jan. 8, from 12 to 4 P. M.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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